This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

SA 2728.40

Harvard College Library

FROM THE FUND

FOR A

PROFESSORSHIP OF
LATIN-AMERICAN HISTORY AND
ECONOMICS

ESTABLISHED 1913

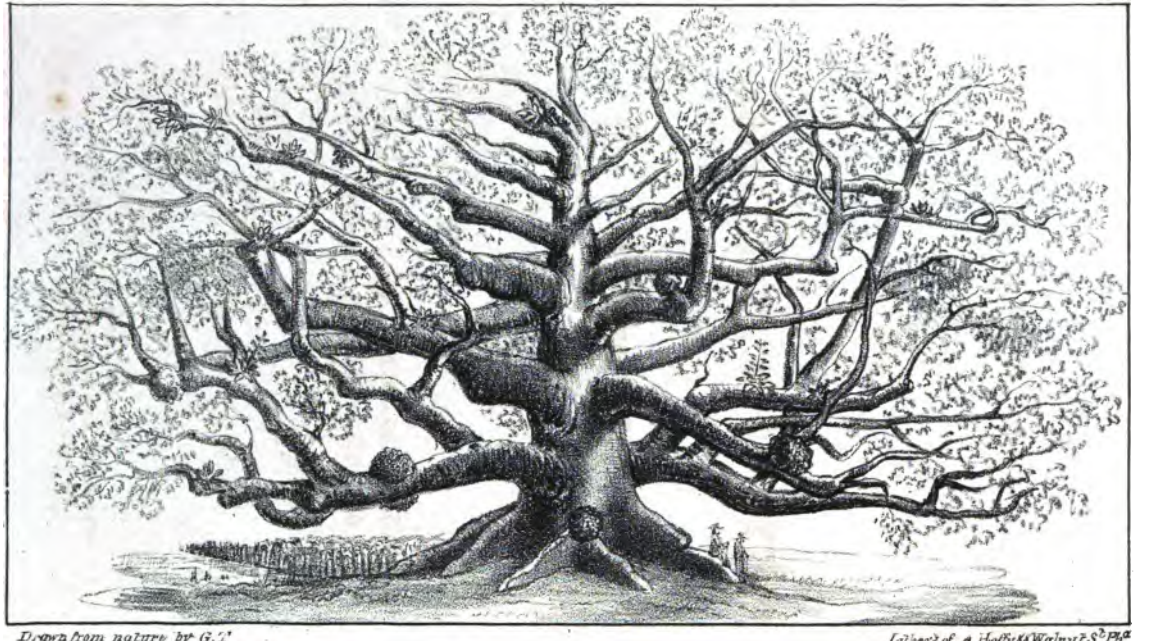
Presented to

Elizabeth B Hilles

By her Affectionate Friend

Thos B Longstreth

9 Mo 13th 1844



Drawn from nature by G.T.

Lithog.ᵈ at A. Holly's 46 Walnut St.ᵗ Phᵃ

Silk Cotton Tree or Bombax Seva on the Island of St Thomas.

NARRATIVE

OF A

VISIT TO THE WEST INDIES,

In 1840 and 1841.

BY

GEORGE TRUMAN, JOHN JACKSON,
AND THOS. B. LONGSTRETH.

PHILADELPHIA:
MERRIHEW AND THOMPSON, PRINTERS.
No. 7 Carter's Alley.
1844.

SA 2728.40

HARVARD COLLEGE LIBRARY

APR -2 1921

LATIN-AMERICAN
PROFESSORSHIP FUND

PREFACE.

The following narrative has been extracted from notes taken during a visit to the West Indies in 1840 and 1841.

It may be proper to remark that this visit was altogether of a religious character, and was not undertaken with any view to elicit information as to the results of Emancipation in the British Islands.

Agreeably to the order of the Society of Friends of which we are members, our concern to visit those Islands was opened before the meetings to which we belong, and having the approbation and unity thereof, we obtained the necessary certificates to appoint meetings with the people where our lot should be cast. In pursuing this prospect, opportunities very frequently occurred among the various classes of society with whom we mingled, in which we were witnesses of the effects produced upon both the emancipated laborers and their former masters, by that act of justice and mercy which restored to eight hundred thousand bondmen their just rights.

To be present among a people just released from bondage, and not to ascertain some facts, or make some enquiries as to their well-being, would exhibit much indifference to their situation.

Most of the facts herein stated in reference thereto, were voluntarily related to us by the Planters and others, who appeared desirous to furnish correct accounts respecting the operation of the system of free labor, and to show the advantages and benefits it conferred upon all classes of society. It was evident to us that Emancipation was a blessing to both master and slave. The master has experienced a decrease of the weight of responsibility,—necessarily resting upon him,—the stimulant of wages relieves him from the necessity of forcing the laborer, as formerly, to to his unrequited toil. The laborer discovers that *now* his temporal comforts are increased, and thus the strongest encouragement is given to his industry, while in the moral and social relations of life, a most happy change in many particulars has resulted from it.

If the statements do not appear to exhibit so fully as may be desired the statistical details, it should be remembered that the object of the visit in some measure precluded further investigation.

It may be considered important by some to have it clearly proved that the master was in no case a loser by this change. The standard by which we are to judge of the propriety or justice of West India emancipation, is not the degree of pecuniary advantage which may be realized by the Planter or property holder, but the benefits resulting to

the greater number, the aggregate amount of advantage realized by all.

The Planters and land-holders are but few in comparison to the eight hundred thousand, who, in the transition from slavery to freedom, have had secured to them the privilege of devoting their mental and physical energies in the pursuit of that happiness to which all are equally entitled.

One thing is evident, the abolition of Slavery in the British West Indies, at one time so fearfully dreaded by many, as the beginning of insubordination and forerunner of ruin, has been accomplished without a single instance of tumult or disturbance.

This great experiment has proved the safety of the measure. It has shown that the peace of society is more easily preserved, and has greater security, where the rights of all are respected, than under the system of Slavery which preceded it. It has opened sources of intellectual improvement to thousands, which had been closed to them in their former condition, and perhaps the most striking feature of its results, is the ample solution it has furnished to the question, "are liberated slaves competent to take care of and provide for themselves?"

This important question, involving the welfare of millions of the human race, has been fairly answered in the affirmative by the fact, that while the Plan-

ters and slave owners of the West Indies received from the Government twenty millions of pounds sterling as a compensation for their slaves, the slaves themselves, instead of demanding an equivalent for their past services, either from the government or their masters, were willing to take simply the boon of freedom, *to commence the world with little or nothing beforehand, and to depend solely upon their own industry for the support of themselves and their families.*

In our interviews with the colored people of the West Indies, and the opportunities we had of examining many of their schools, and witnessing the progress made by the children in their studies, we became satisfied that, with the same advantages, they show a capacity equal in every respect to that of the whites for mental improvement, and for all the moral excellencies which give dignity and true respectability to the human character.

Most persons who have ventured to decide what the mental and physical capabilities of the African race are, have not taken into consideration the circumstances by which they have been surrounded, both in their own country and abroad, nor have they placed a just estimate upon those individual cases where they have exhibited talents, which would be considered eminent in any civilized society.

If we refer to the past, we may trace throughout

the history of many nations, a series of events requiring the lapse of ages fully to unfold them, before these nations reached their present intellectual position.

Even after the introduction of Christianity among the nations of Europe, a thousand years rolled on, and the great mass of the people remained involved in the gloom of intellectual darkness, and gross moral depravity; and although this mental night was frequently illuminated by the light which broke forth, through individual minds, that seemed to have outstripped the age in which they lived, yet the civilization of the whole mass of the people was tardy in its progress; one thing was wanting—men did not fully realize the principles of freedom.

It is to be hoped that the emancipation of the slaves in the West Indies and the efforts now being made to improve their condition, by a general education of their offspring, is one link in the great chain of events that will elevate the African race to a higher standing among the nations of the earth.

In our interviews with the poor and illiterate people of these Islands, we were frequently made sensible that many of them have a clear perception of the duties and obligations of Christianity, and although complaints were sometimes made by their religious teachers, that they could not understand the mysteries of popular theology—yet they could readily comprehend the religion that was taught

in Judea, and such as was welcomed by the unlearned fishermen of Galilee.

Our labor among them was not to enforce outward forms or abstract opinions, as the essentials of religion, but to encourage them to cultivate and cherish those virtuous feelings which the Creator himself hath implanted in the soul, and which can alone elevate and improve the human mind. In this humble endeavour, we have felt the reward of peace, and have had the satisfaction to believe that our mission to this long neglected people was received and appreciated by many, in whose hearts had often been heard the language, "show us the way to Zion."

NARRATIVE.

THE VOYAGE.

We embarked at New York, on board the ship Southerner, Captain Tibbitts, bound to Santa Cruz, St. Thomas and Jamaica, on the morning of Eleventh month 19th, 1840.

We had about twenty-five passengers in company, most of whom were invalids, seeking a climate where they might escape the severities of a North American winter. The parting of these from their friends and relatives produced some saddening sensations.

A snow having fallen the day previous to our departure, every thing presented a wintry appearance. Having a good breeze from N. W. we soon passed the Narrows, and before dark our noble ship was riding upon the rough waves of the Atlantic. During the first two days of the voyage we experienced a heavy sea, in consequence of which, most of the passengers suffered exceedingly from sea-sickness.

On First-day the 22d, we had passed the Gulf stream, the ocean became calm, and the weather was mild and pleasant as a summer morning. At our request a meeting for Divine worship was held, which was attended by all

the passengers who had sufficiently recovered from the sea-sickness.

Isolated as we were upon the ocean, the occasion seemed to demand that we should forget those sectional prejudices and feelings which form the barriers between different professors of religion, and have a tendency to separate from the love of God, and endeavor to realize the truth of the Scripture declaration, "One is your master, even Christ, and all ye are brethren." We were favored to enjoy a comfortable meeting together, and a word of encouragement was given to some, whose declining health warned them that the period of their dissolution was drawing nigh.

On the 23d, we encountered a heavy gale. The waves rose high, occasionally sweeping over the deck of the vessel, thus rendering any position unsafe without a rope, or something to which we could cling for security.

The storm and tempest have their appointed office, and their bounds in the economy of the universe; without the agitation they produce, the waters of the ocean would soon become stagnant, and rendered unfit for the habitation of myriads of living creatures which enjoy existence therein. A sufficient quantity of vapor would not be carried from the sea to refresh and fertilize the land, which, in consequence, would soon become barren and desolate, unfit for the abode of man, and the subordinate creatures over which he has dominion.

While, therefore, we viewed the amazing spectacle before us, with mingled feelings of

pleasure and of awe, yet we were sensible that such sublime operations of the elements tend either directly or remotely to beautify the earth with vegetation, and to inspire the mind with a conviction that He who controls the winds and the waves, is "wonderful in counsel and excellent in working." Having adapted external nature to the constitution of the various creatures he has made for enjoyment, the elements become subservient to the most excellent ends; such reflections have a tendency to remove apprehensions of danger, and make the scene one of admiration and wonder.

On Fourth-day, the twenty-fifth, the storm had entirely abated. It was proposed by one of the passengers to hold a meeting for Divine worship. according to our custom, in the middle of the week. This being responded to, preparations were made to hold it on the deck of the vessel. Nearly all of the ship's crew and passengers seated themselves, and during the opportunity we deemed it right to present to view some of the testimonies and principles of truth as professed by our religious society.

On First-day, the twenty-ninth, it was again proposed to hold a meeting. The captain and passengers having manifested a desire for it, we collected together on the deck of the vessel, where, amidst the roaring of the ocean, and the sound of the wind among the rigging of the ship, we endeavored to draw near to Him whose voice may be heard even amidst the noise of many waters, and were permitted to realize the truth of the declaration, "Where two or three

are met together in my name, there am I in the midst of them."

Early on the morning of Twelfth month 1st, the captain told us, if his reckoning was right, we should see land by nine o'clock. A man was sent to the mast-head, and about a quarter past nine we heard the cry "land to leeward." By ten o'clock we had neared sufficiently to make it visible from the deck of the ship. It proved to be the hills of Virgin Gorda. During the day we passed in sight of Tortola, St. Johns, and St. Thomas, and by five o'clock, P. M., were in sight of Santa Cruz. Owing to a heavy rain, and the darkness of the evening, the captain deemed it prudent to "lay to" for the night, that we might have daylight to approach the island.

The next morning a gentle breeze wafted us along the north side of the Island, where we had a full view of its mountains, some of which are cultivated to their summits. The cane fields, boiling houses, mansions of the planters, and the tenements of the slaves clustered together, presenting the appearance of small villages, the lofty cocoa-nut, the banana, and other beautiful trees growing around the dwellings, all added to the novelty and interest of the scene. We arrived at West End by six o'clock, P. M., being thirteen days six hours since we weighed anchor in the harbor of New York.

SANTA CRUZ.

Twelfth month 3d.—This morning we came on shore, and found excellent accommodations at the boarding house of Rebecca Rogers. The

town of West End, or Frederickstadt, is pleasantly situated on the sea shore, and almost surrounded by high hills. Most persons who visit this island on account of health take boarding here, there being several houses well furnished for the reception of strangers. After partaking of some of the fine fruits our kind hostess had procured for us, we walked through the town and its environs, our admiration being excited by many objects that were continually presented to our view. Visiting the tropics at this season, is like going to a new world. When we left New York, the weather was very cold, the ground was covered with snow, and vegetation was taking its annual repose. Here, we are enjoying a climate as warm as the summers of Pennsylvania, and surrounded by the luxuriant products of the earth, growing in the richest profusion. The lofty cocoa-nut, and mountain cabbage, whose stately trunks appear like the pillars of a temple, the curious silk cotton tree, the orange with its blossoms, its green and ripe fruit, numerous flowers of great beauty, and mostly different from those well known to us, could not fail to be interesting to a stranger.

A visit to the fish market gave us an opportunity of seeing a large number of tropical fish. Many of these were of deep red, blue and yellow, and the whole presented a great variety of size, shape, and colors. We endeavored to obtain from the sellers the names and character of some of them, but their language being a mixture of broken English and Danish, the answers to our questions were mostly unintelligible.

During a ride across the island, we saw large gangs of slaves at work preparing the soil for canes; they were arranged near to each other in long rows, both male and female, and used no other implement than the hoe; an overseer or driver accompanied every gang, to superintend the work, and more especially to see that each one performed his full amount of labor.

It is highly gratifying to notice that under the despotic Danish government the condition of the slaves is greatly in advance of the slave population of other countries. On this island they have opportunities, by the cultivation of the grounds allowed them, and the raising of swine and poultry, to acquire and possess sums of money, and when they consider themselves prepared and are desirous to obtain their liberty, they can demand an appraisement by disinterested persons of the value of their services, to which the master is obliged to submit, and sell them accordingly.

They are further protected from the unbridled impulses of passion of the owner or his overseer, they not being permitted to use very harsh measures to enforce obedience.

An attempt is now being made to promote the further welfare of the slave population, by allowing them the privilege of the Seventh-day of the week, to labor for themselves on their provision grounds, and the attendance of markets. This is now done on the First-day. This proposition which, it appears, came through the King of Denmark, is strenuously opposed by some, bnt who, it seems, are in the minority. They

have dispatched advocates to Europe in order, if possible, to influence the government against the measure, but it is believed the change will ultimately take place.

The government is also preparing to introduce a system of school education for the children of both the free and the slave population. Stone houses of ample dimensions and neat construction are being erected throughout the Island, and properly furnished with apparatus, to carry out this benevolent design. The English language will be taught. It is expected these schools will go into operation in a short time, and that children from all the estates will be sent to them.

With these evidences to meliorate their condition, we were surprised to find so much inattention to dress permitted by the Planters among their slaves. Riding from Bassin we met a boy, apparently from twelve to fourteen years of age, leading a horse in the public road, entirely destitute of clothing; and at different times we have noticed young men in the streets of West End, so scantily covered that their clothing did not afford even decent protection. Whether this is owing to indifference, bluntness of the sense of common modesty on the part of the slave, or from the sordidness of their masters in furnishing supplies of suitable clothing, we did not ascertain. Each cause tends, probably, to produce the effects witnessed. When the subject was mentioned, the reply was—Oh, they are country people; and the slave of course received all the blame. We

perceived the colored people were generally fond of dress; it is not probable, with this feeling prevailing, that such exhibitions would ever occur, if they had the means to prevent it.

The education of the children will be of great advantage; and we hope it will eventuate in the further melioration of the condition of the the slave, and be the means of the final breaking of the odious bond that binds him to his fellow man as his property. Many proprietors appear ready to emancipate their slaves. They believe advantages will result to all parties by so doing; but they ask remuneration, referring to the example of Great Britain towards her colonies. The Danish government is said to be too poor to promote this view, and there is little probability such a plan will be carried into effect. It is looking, however, towards emancipation, and the school system now under arrangement is a preliminary step towards it.

The different religious sects tolerated, viz. the Moravians, Lutherans, Episcopalians, and Catholics, will have the supervisory care of these schools, and in order to maintain harmonious action, sectarian school books will not be allowed.

[NOTE.—The following account from St. Croix has lately been published in some of the public journals of this country :—

"ST. CROIX.—Letters have been received in New York, which give a flattering account of the improvement in the condition of the slaves of this Island. The Danish Government has extended the requisition upon planters of sending their slaves

to school, to the age of fifteen years. About three years ago, the Government ordered school houses to be erected, and all the slave children, from the ages of four to nine, to be sent to school. The present extension requires them to be sent on Saturday and Sunday until the age of twelve, and on Sunday to fifteen. There are school houses on the Island sufficient to accommodate the whole population, and the schools are well kept, chiefly by the Moravian Missionaries. The children exhibit great aptness to learn, and by the means now in operation, the rising generation will be well educated."]

The slaves appear to be the only suppliers of vegetable provisions to the inhabitants of the town. The products of their gardens are exposed for sale in a large open square on the First day of the week. This day, instead of being a day of rest, as it should be, to these poor people, is one of labor and toil. The articles exposed for sale are carried in trays upon their heads for several miles, and as they are arriving at all hours, the market is kept up throughout the day.

It was our wish to hold some religious meetings with the people of this Island; and for this purpose we called on several influential men, who seemed desirous to promote the object of our visit; but on making application to the Governor for his permission, he refused to grant it, in a formal note addressed to the Police Judge, of which the following is a copy:—

"*To Polity Master Anderson.*

"In consequence of a verbal representation

from Messrs. John Jackson and George Truman, for permission during their abode here, to hold religious meetings on the Island, you are hereby requested to notify to those persons, that the requested permission cannot be granted. The annexed four vouchers (our certificates,) you will also deliver over to them.

"Signed by the Governor,

P. VON SCHOLTON.

St. Croix, 5th Dec., 1840."

The fear of our making remarks upon the subject of Slavery, was supposed to have operated upon his mind, to produce this order, so contrary to the principles of enlightened christianity.

The Police Judge also showed us a notice which was issued about a year previous, and which was placed in the different boarding houses of West-End. The following is a copy:

"Whereas, it appears that notwithstanding the information and advice given to strangers and others at the Police office, some persons have undertaken to keep meetings for the purpose of delivering religious speeches, discourses, or prayers: Notice is hereby given, that, agreeable to the existing laws and regulations of our country, none but the ministers duly appointed by the royal authority for this colony, or such persons as have obtained special permission from our government, are entitled or permitted to hold or keep such meetings, and delivery of speeches, discourses, prayers, or any thing of the like, in what shape soever, in this

town or jurisdiction; and that in case of non-compliance with this caution, the offender or offenders, as also the owner or tenant of the house where such illegal meetings may be found, must expect to be prosecuted and dealt with according to law.

Police Office, Frederickstadt, St. Croix, 9th December, 1839."

Finding no opportunity to hold meetings with the people, we felt willing to leave, after circulating some books, and writing an address to the inhabitants, in which we explained the object of our visit, and expressed our conviction that the exercise of human authority over the consciences of men, is utterly at variance with the benign influence of the gospel, and the spirit of the age in which we live. This was subsequently printed and circulated in the Danish colonies.

ST. THOMAS.

Twelfth mo. 9th.—We took passage yesterday from West-End, at 10 o'clock, with the expectation of reaching this Island in seven or eight hours. But owing to contrary winds, our little schooner did not land us till about 9 o'clock this morning, consequently, we had to spend the night on board, with very poor accommodations, and scanty fare. We were kindly received by our friend, Edward Simmons, who introduced us to several of the merchants, and also to the Governor, Oxholm, with whom we desired to have an interview, hoping it might open the way for holding some religious meetings on the Island.

The Governor appeared disposed to grant us this liberty, but upon being informed that the Governor General of the Danish Colonies, at Santa Cruz, had prohibited the holding of such meetings there, he did not think he had sufficient authority to grant our request without first obtaining Von Scholton's consent. This we thought could not be procured, and we declined making the attempt.

But a small portion of this Island is under cultivation. Most of the inhabitants are congregated in the principal sea-port, the town of St. Thomas. This town is handsomely situated on three hills, on the summits of which most of the finest dwellings are built, and many of them so situated as to command a view of the whole town and harbor. Being a free port, it is a place of great business. Commerce with many nations is carried on there, and their language is heard in its streets, whilst in its excellent harbor many vessels from various parts of the world were then riding.

Amidst the hurry and bustle which the extensive business of this place produces, it is to be feared that too little time is devoted to that rational and serious reflection, which redeems from the spirit of the world, and leads man to commune with his Maker. From observations we were able to make, we should judge the standard of morality was very low among the colored people, and we were sorry to find, upon enquiry, that but a small amount of care is bestowed by the religious sects tolerated, towards elevating their condition, and it is probable but little pains

will be taken in this respect, while they remain in the condition of slaves.

The Moravians have an establishment near this town, and we understand that a degree of kindness was exercised by these brethren towards the slave population. This we should naturally expect to find among a people noted for their general benevolence.

The Danish Government keeps vessels of war constantly cruising in the neighborhood of their own possessions, with a view to prevent the escape of slaves to the British Islands, which is frequently, and notwithstanding the vigilance exerted, often successfully attempted. The distance between the English and Danish Islands, being in some places less than a mile, many of these poor creatures make desperate efforts, by swimming and otherwise, to obtain their liberty by treading on British soil. How appropriate, we thought, was the expression of Cowper,

"They touch our country, and their shackles fall."

Being ready to pursue our journey, we concluded to go first to Tortola, and engaged a colored man to take us to that Island, in a small vessel not much larger than the long boat of a merchantman. We made arrangements to leave early in the morning, hoping we could reach Roadstown before night. Just as we were about leaving the wharf, our kind friend, E. S., urged our taking a basket of fruits and provisions, and a demijohn of good water, which he had provided, and which we afterwards found added no little to the comforts of the voyage, as the sea

was calm during most of the day, the sun exceedingly hot, and towards evening we found the contrary winds would prevent us from reaching our place of destination before morning. We passed St. James, St. Johns, Jose-Vandyke, and a number of small keys which form a part of the Virgin group. Some of these rise very abruptly from the sea, extending to the height of mountains, some of which are cultivated almost to their summits; the clouds resting upon their sides, presented a novel and interesting appearance.

Night came on as we approached Tortola, but it was a night of uncommon beauty. We were glad when the curtain was drawn between us and the scorching rays of a tropical sun; the air was exceedingly mild; Venus shone with sufficient brightness to cast a distinct shadow, and to illuminate our watery path, as we beat from shore to shore, in attempting to make progress between St. Johns and Tortola. About 9 o'clock, the full moon rose, and gave us an opportunity to witness the beautiful scenery of the neighboring hills.

Just about the dawn of day, we landed at Roadstown, and were glad to relieve ourselves from the fatigue which a wearisome day and night in an uncomfortable open vessel had occasioned, by calling up the inmates of a hotel close by the sea side, and requesting a bed.

The owner of the house, an old colored woman, named McClaverty, soon furnished us with the best accommodations she could afford, and after we had refreshed ourselves with an

hour or two of sleep, and had time to look around the town, we found we had taken lodgings at the only public house in the place.

TORTOLA.

Twelfth month 12*th.*—Our letters procured for us a welcome reception from William R. Isaacs, and James D. Rogers, two of the principal proprietors and attorneys upon the Island. They expressed a willingness to afford us all the assistance in their power, to further the object of our mission, and accordingly, arrangements were made to hold several meetings with the people.

We noticed upon this Island, as well as St. Thomas, many sad memorials of those violent tornadoes, which so frequently visit these tropical regions. In 1819 and 1837, most of the buildings of Roadstown were demolished, the ruins of which are still left showing they were once commodious and comfortable habitations. The destruction by these hurricanes is often so complete, that the owners of property are unable to repair the desolation which they occasion.

The market of Roadstown is very small, when compared with that of Santa Cruz. The 7th day of the week is appropriated for it. This Island affords but few of the finer fruits, and the vegetables offered for sale were not numerous. Fresh and salt fish were the chief articles exposed by the dealers.

We had several meetings in and about Roads Town. The first we attended was held in a Methodist meeting-house, which had been kind-

ly offered to us for the purpose—this was held on First-day morning. There were about eight hundred persons present; a larger number we understood frequently attended, but owing to heavy rains which occurred in the morning, many were prevented from coming. Here we had an opportunity of seeing a congregation of people, most of whom had but lately been released from slavery. All grades of complexion, from the fairest European to the darkest Negro skin, were indiscriminately mixed throughout the house. One thing we had not before witnessed was very apparent here—it was the very neat appearance of the people assembled—their dress would have been considered an evidence of refinement in an American city. When we entered, they were engaged in their usual devotions, in which we thought they manifested great sincerity. Although their form of worship was very different from ours, we could not doubt but many of their humble offerings were accepted of Him who looketh at the heart. Such were our feelings as we were led to declare among them our conviction of the truth of Peter's declaration, at the house of Cornelius,—"I perceive that God is no respecter of persons, but in every nation, kindred, tongue, and people, they that fear him and work righteousness shall be accepted of him." The whole company sat in great solemnity, being evidently interested.

In the afternoon we had an appointment at Kingston, a settlement of colored people, mostly native Africans, liberated from the slave ships by British interference. The distance from

Roads Town is about three miles across an arm of the sea. It being a pleasant day, we walked to the place of meeting, by a circuitous path along the sea-shore, making the distance nearly five miles. When we reached there, we found about five hundred men, women and children, collected near the beach, who soon gathered around us, and we held a meeting under the dense foliage of a cluster of tamarind trees. We remembered the days when our forefathers first landed on these shores, and collected the long-neglected African slaves around them, not for the love of silver or gold, but because they felt them to be their brethren, to whom they were sent to publish the glad tidings of the gospel of peace.

They seemed fully to appreciate our labors among them, and when we saw the tears flowing from the youth, and from the hoary headed, whose term of probation had nearly approached its close, we felt thankful that our lot had been cast among them, and that we had been able to give a word of encouragement to these poor but good-hearted people.

As we were about closing the opportunity, an aged man collected three stools, and placing one before each of us, said with the greatest apparent sincerity—"Now, massa, you all pray for us before you go." After explaining our views for not complying with his request, we gave them an assurance of our earnest desires for their present and future welfare, and encouraging them to live in a state of daily watchfulness against sin, which would secure to them the favor of heaven, we bid them farewell. When

the meeting closed, they seemed unwilling to part until we had taken nearly every one by the hand—neither would they consent to our walking back, but, launching one of their boats, two of their sturdy oarsmen soon landed us at Roads Town, in time to attend a meeting appointed for us there in the Methodist chapel.

This settlement of native Africans consists of about a hundred buildings, and five or six hundred inhabitants. The British, some years ago, captured a number of slave ships, and it became a question whether they should colonize the people or send them back to their native country. They determined on the former project, and this location was selected for the purpose. Several hundred acres of land were granted to them by William IV. This they cultivate in small patches, but most of it is hard and difficult of culture, and suffers severely from drought. One of them observed, that with a fair season they had plenty, but during the dry season they are frequently reduced to want.

Fishing, lime-burning, and the cultivation of their little domains, constitute the chief occupations of this community.

Their lime-stone is the coral rock, picked up along shore, and frequently obtained by diving to a considerable depth. We understood they were the principal lime-burners for this and the neighboring islands—we observed a number of kilns ready to be fired. These are formed of layers of wood about a foot thick, and from 15 to 20 feet in diameter, alternating with layers of the coral to the height of 8 or 10 feet. The

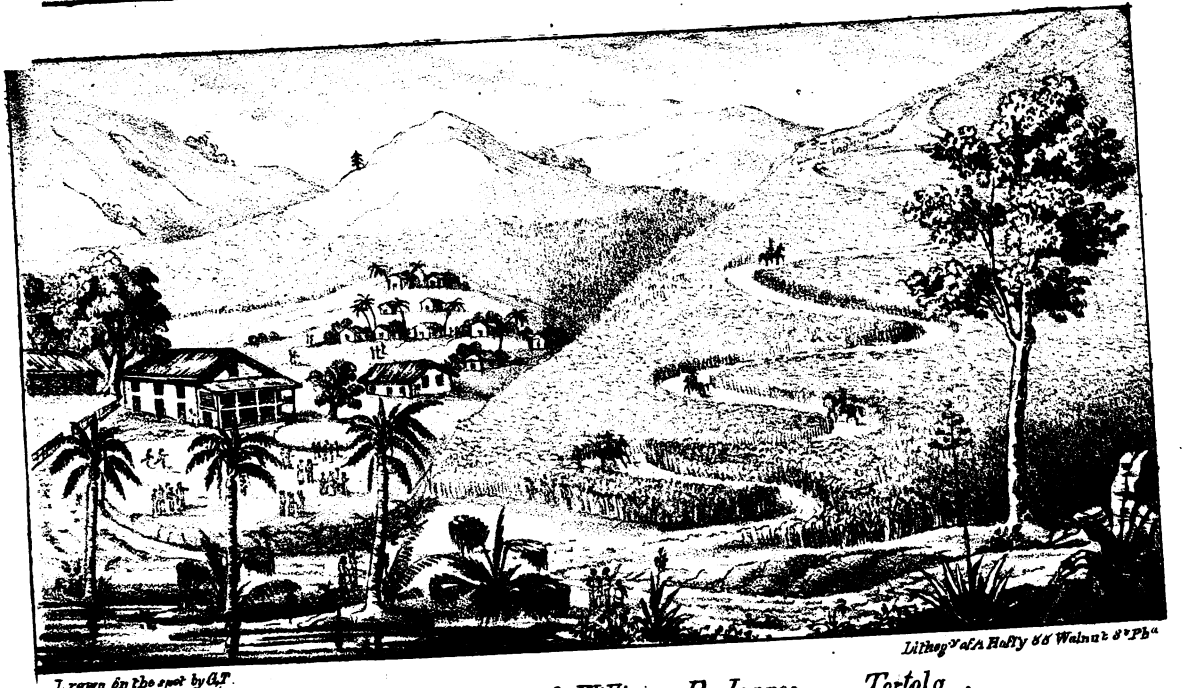
Drawn on the spot by G.T. Lithog.d at A. Hall's 60 Walnut St. Phila.

Pleasant Valley — Estate of William R. Isaacs, Tortola.

kes being first [illegible] the wood and [illegible] sunset, [illegible] rendered and [illegible]

Tuesday 1 March.—[illegible] horses and [illegible] R. Isaacs. [illegible] ley, where [illegible] the residence [illegible] fields, where [illegible] elegant [illegible] for the [illegible] they [illegible] from the [illegible] Cruz—the [illegible] surrounded [illegible]

This [illegible] canes a [illegible] his or [illegible] —some [illegible] ridges. [illegible] we ascend [illegible] heads a [illegible] a waste of [illegible] drawn [illegible] required [illegible] fissures are [illegible] from [illegible] made a short [illegible] in the [illegible] about five [illegible] part of the [illegible] ten inches [illegible] frequently [illegible]



Drawn on the spot by G.T.

Pleasant Valley — Estate of William R, Isaacs, Tortola.

kilns being fired, it is permitted to burn until all the wood employed in its construction is consumed, by which time the stone is properly rendered into lime.

Twelfth month, 14*th*.—Being furnished with horses and accompanied by our kind friend W. R. Isaacs, we visited his estate at Pleasant Valley, where he invited us to hold a meeting with the resident laborers. We walked into his cane fields, where both men and women were busily engaged preparing the soil for planting. We could not but remark how cheerfully and earnestly they performed their labors—very differently from the slow motions of the slaves of Santa Cruz—the reason was obvious: here they were stimulated by a reward for their toils.

This process of preparing the ground for canes is called "holeing." Each laborer has his or her particular portion of duty assigned —some with huge hoes were forming the ridges, others clearing the trench, and others we noticed were carrying stones upon their heads to make embankments. This we thought a waste of labor, as a horse or mule would have drawn a load that a dozen laborers would have required an hour to carry. The trenches when finished are about two feet deep, and three feet from ridge to ridge—cross embankments are made at short intervals, which forms the hole—in this the cane plant is placed, the rows being about five feet apart. This plant is the top part of the cane, not yet matured, from six to ten inches long, with two or three joints, and is frequently soaked in water for several days be-

fore planting. The only instrument we saw used was the hoe.

William R. Isaacs and James D. Rogers informed us that the laborers under their charge, who are a numerous body, manifest much stability and industry, and that emancipation on this Island works to great satisfaction.

The quantity of sugar made last year, as well as the coming crops, will fall far short of the more prosperous seasons during the existence of slavery—yet they assert this is not owing to negligence on the part of the laborers, but to the excessive droughts which have prevailed, and from which the Island has suffered severely.

Fifteen hundred hogsheads of sugar have been produced during the best seasons—four hundred were made last year, and from present appearances not more will be made this. This deficiency has been noticed by the enemies of emancipation, and been quoted as proof against the profitable working of free-labor.

One shilling currency (12½ cents) is given as wages for a day's labor—each family is provided with a house and garden free of rent. The laborers have also the privilege of keeping cows, swine, poultry, and goats; but the cows and goats are obliged to be tethered in their pasture-grounds, there being no fences between plantations or in the division of fields throughout the Island.

The sound of the conch-shell was a signal for all hands to quit their work and attend the meeting.

While the work-people were preparing them-

selves, we visited the plantation schools—fifty-three children were present, sixty being the number on their list. We were exceedingly gratified with the manner in which the children performed their various exercises. This school had only been opened about four months, and most of the scholars, at the commencement, knew nothing of letters; some of these now read to us with clearness and precision. The scholars furnished ample evidence of a capacity to receive instruction.

Their teacher is a young colored man of intelligence. The school is under the supervision of an Episcopal Clergyman, and of course many of the exercises had reference to the creed and doctrinal views of that denomination.

Several of the neighboring Planters and their families joined us in the meeting; about one hundred and fifty laborers were present. The opportunity was satisfactory to us, and those present appeared to appreciate our labors among them.

Desiring to make a visit to the President, Hay Drummond Hay, whose residence was upon the opposite side of the Island, we left our kind friends at the plantation, accompanied by the manager as our guide. The road was difficult, being at first a zigzag path up the steep side of a mountain, and in many places along the edge of great precipices, where we would have thought it dangerous to travel, had not our friends and guide assured us that our horses were sure footed. Soon after we had commenced the ascent, and while commanding a delightful view of the plantation, the little chil-

dren we had just left broke forth in concert, singing one of their infantile hymns. The sweet sound rose upon the breeze as it fanned us in our upward journey, and looking down we could perceive these poor hard working but affectionate people endeavoring to obtain a last look. We ascended about one thousand feet, and from one of the elevations nearly all of the Virgin Islands could be distinctly seen. The Island of Tortola from this situation appeared to be only a collection of hills.

We were very kindly received by the President, and after opening to him the object of our visit to these Islands, he said he would gladly offer us any assistance in his power to aid us in our mission. The conversation we had with him chiefly related to the state of the Island, and the numerous dependencies, amounting to about forty, over which he presides. These dependencies are Islands or Keys of various sizes, but on the whole the population does not much exceed 8,600. He gave us a very favorable account of the operation of the free labor system, and stated many facts to show that it was a blessing to both master and slave. He said the amount of crime was not more than one-third as much as during the existence of slavery, and that the morals of all classes were on the advance; that none who had now tried the system of free labor would be willing to return again to the former practice of slavery, and that many who had been the most strenuous opposers of emancipation, were now its strongest friends. The liberated slaves, he said,

did not manifest a disposition to take advantage of their new condition, so as to injure their former masters, but on the other hand were willing to work for even limited wages. He concurred in the statement, that it was not for want of attention and labor, that the crop of sugar for the last two or three years had failed, but attributed the deficiency to other causes, chiefly to the unprecedented droughts.

When we proposed going, the President ordered his horse, and said he would accompany us five or six miles, on our way back to Roads Town. As we passed along he pointed out to us many improvements that have been made since the date of emancipation. Passing a plantation where a large number of laborers were working near the road side, he remarked that he did not suppose the condition of that company could be much bettered by emancipation, as many of them were old and infirm, and had always been kindly provided for by their former master, but now were under the necessity of providing for themselves, and proposed we should query of them how they liked freedom. To this query an aged man replied—"O, very well, massa." But, says the President, did not your former master give you plenty to eat and drink, and was he not always very kind to you: what more do you get now? The same person again replied—"That is all true,—our massa was kind enough to us,—he always gave us plenty to eat; but then while we were in slavery we had to eat it with a sorry heart." We thought this declaration of the old man went to

prove that liberty is dear to every man, and that wherever there is a ray of intellectual light, a desire is felt to enjoy this free gift of heaven.

Twelfth month 15th.—Having been furnished with an excellent barge by our kind friend T. B., the Methodist missionary, we employed four athletic oarsmen, and left Roads Town early this morning for Spanish Town, or Virgin Gorda, an Island about twenty miles distant. The sea being calm, we had a pleasant voyage, stopping for a short time upon one of the Keys.

We had sent to invite the inhabitants to a meeting, and finding upon our arrival it would not be held until evening, we walked over to Mine hill to view the preparations making to re-open a copper mine, which had been worked about a century ago. About forty miners from Cornwall, England, are employed, and about one hundred and fifty colored men, women and children. This Island having but a poor soil, and droughts frequently occurring, the colored people had become discouraged, and almost entirely neglected cultivation. Instead of advancing through the medium of freedom into a higher rank of civilization, they continued where slavery left them. Through the exertions of the manager of the copper mines this condition of things has been improved. Needing assistants, he called these people around him, offering them a compensation for their labor greater than they had been accustomed to receive. This induced them to enter into agreements with him, and now by mild but firm treatment, he has so far brought them into order, that he remarked to us

he did not want better or more faithful hands. The general character of the negroes throughout the Islands, is represented to us as amiable and docile; and experience has amply shown that by kind treatment they are easily influenced. Charles O'Neal, a young colored man, and one of the head carpenters at the mines, gave us much information in respect to the condition of the people. During our stay upon the Island he provided for us the best his house could afford, without reward—desiring no other than our prayers for his preservation. The remembrance of Charles, and his careful attentions, will remain with us when far separated from him.

We also visited a natural curiosity by the sea shore, called the "Baths." It is a collection of immense boulders piled upon each other in such a manner, that entering among them by narrow and precipitous places, we were introduced into large openings like rooms, surrounded by rude and rocky walls. In the interior are two places into which the water flows from the sea, which being completely secured from the sun, furnish excellent and cool bathing places. In one of the apartments we entered, we found ourselves directly under a collection of smaller rocks, covered partly with earth, out of which trees of considerable size were growing, whose roots were hanging around us on every side like ropes suspended from a ceiling.

In the evening we had a large meeting with the inhabitants. A great number of all classes of the people were present, and it has seldom

been our lot to see a more attentive audience. The distinction of sect, caste, or complexion, seemed to be lost sight of. In the gospel relation these must ever vanish: man must recognise all as his fellows, before he can say—"One is our master, even Christ, and all we are brethren." We were led to open to these people some of the simple truths of the Christian religion,—showing them that it stood not in "meats and drinks, divers washings, and carnal ordinances," but in righteousness, peace and joy in a holy spirit. Our mission was to call them to Christ, and to his works within them, as the means of redemption; and to that obedience to the teachings of the Spirit of Truth, which constitutes the uniform ground of acceptance with God, in every age, of all those who fear him and work righteousness.

These views appeared to comfort many, who had been taught to believe that good works were of but little avail, and that religion consisted mainly in subscribing to abstract theories and opinions, and a conformity to the ceremonies of the church. A poor woman who had brought her sick infant to us, and implored us to perform the ceremony of baptism,—saying, that as there was no resident clergyman on the Island, and the circuit-preacher would not be among them for a fortnight, she feared the child would die, and without baptism she had been taught to believe it would not be saved,—seemed greatly comforted on finding we considered water baptism of no importance. We have been informed that the clergy of the different sects,

since the date of emancipation, have strongly urged the free colored people to conform to this and other ceremonial rights, as essential to religion: whereas, during the times of slavery, such conformity was seldom thought of, much less recommended. Why they should stand less in need of baptism when in a state of slavery than they do now, is not easy to conjecture, unless it be that under their former condition they had not the *means* to pay for an initiation into church fellowship. It is greatly to be feared that much of the hard earnings of the poor people of this and other Islands is exacted from them to support those who call themselves ministers of Christ, but who, contrary to all precedent or example of Him or his apostles, and in violation of his command, *preach for hire, and divine for money.*

After the company had dispersed we partook of some refreshments, and lying down on the floor of the house in which we held the meeting, we enjoyed a sweet rest from the fatigue occasioned by this day's journey and labor.

Twelfth month 16th.—We rose before it was light, and made our way to the beach, where we found our boatman ready to take us back to Tortola. We were soon out of view of the singular and picturesque shore of Virgin Gorda, its rocky beach exhibiting from the distance the appearance of a ruined city with its dilapidated towers and castles.

In a few hours we reached Fat-hog Bay, an inlet on the south east side of Tortola, at which place we landed, and taking a little girl for a

guide, we set off through a dense thicket to Long Look, the ancient home of Samuel and Mary Nottingham, (Friends of Bristol, England.)

About sixty years ago these enlightened and benevolent Friends, who owned and occupied this estate, returned to England after having manumitted their slaves, and made them a deed for the property as a compensation for their services.

They also furnished them with a letter of advice suited to their new condition, which we were glad to discover had been very carefully attended to. This letter is considered by the present occupants as one of their choicest treasures, and was handed to us soon after our arrival at the house of Jasper Rabsat, one of the oldest members of this little community. ' The following is a copy:

"BRISTOL, 30th of Ninth month, 1782.

"*Dear George:*—Thy letter of the 8th of Sixth month last was received, which was very pleasing to us to hear of the present good disposition of thyself and the rest of our late servants, whose welfare and happiness, both here and hereafter, we have much at heart. But we are sorry to hear of the removal of poor John Venture, and Harry, though we are not without hope of their partaking of that mercy which is extended to all without respect of persons, whether white or black.

So, George, remember what we write to thee, we write to all of you who once called us mas-

ter and mistress. But now you are all free, as far as it is in our power to make you, because none are free indeed, except they are free in Christ.

Therefore we admonish you, not as your master and mistress, but as your friends and benefactors, beseeching you to be cautious of your conduct, and circumspect in your behaviour to all, that none may accuse you of abusing that freedom, which we in the course of divine Providence have been able to give you. Remembering also, that as free men and women, ye stand accountable for every act of your conduct, and must answer for the same in your own persons if ye do amiss. In which case the laws where you are, have provided a punishment according to the nature of the offence. But do well, and ye shall have praise of the same. And that you may be able to live honestly among men, we have given you our East End plantation on Fat-Hog Bay, with every thing thereunto belonging, which we will endeavour to have secured to you by all lawful ways and means, that none may deprive you or your offspring of it, but that you may freely cultivate and improve it to your own benefit and advantage, and thereby be provided with a sufficient subsistence to live comfortably together, in all friendliness and cordiality, assisting each other, that those more advanced in years may advise the younger, and these submitting to the counsel of the elder, so that good order and harmony may be preserved among you, which will assuredly draw down the blessing of the Most

High. But if you have not wherewithal to cultivate and improve the plantation yourselves, we advise you to hire yourselves for a season to whom you please, as also the plantation, if you think it necessary, till you acquire a sufficiency to go on yourselves. But in every step you take of this kind, always remember the good of the whole, and as soon as you can make a beginning on the plantation yourselves with cotton and provisions, we would by all means have you to do it, that you may not be scattered, and too much divided, but endeavour to dwell together and be content with food and raiment, and a blessing will certainly attend you under the influence of such a disposition. Tell Dorcas Vanterpool we are much obliged to her for her friendly care and attendance of poor John Venture, and Harry, during their sickness.

We shall be pleased to hear how you go on, by any opportunity, and that you cautiously maintain a good report among the neighbors. Live in love among yourselves, and the peace of Him who passeth all understanding, will assuredly be with you and yours, which we earnestly desire and pray for, being your sincere friends and well wishers.

SAMUEL NOTTINGHAM.
MARY NOTTINGHAM."

From what we could learn in relation to these people, they have never abused their freedom, and although opportunities to promote their pecuniary interests have been very limited, they have sufficient for their maintenance, and there-

with have been content. The freedom they have enjoyed has evidently imparted to them a much more dignified manner than we discovered in those who had but lately been released from slavery. As a proof of the benefits of freedom and free labor, it is worthy of notice, that while many of the plantations in this part of Tortola, formerly under cultivation, and worked exclusively by slaves, have long since been deserted, and are now grown up a rude wilderness, the plantation of Samuel and Mary Nottingham is still yielding a comfortable subsistence to a prosperous and happy community, numbering now about eighty persons in sixteen distinct families.

It is, also, an encouraging mark of improvement, to discover that since the date of emancipation, many acres of these waste lands have been brought under cultivation.

The plantation given to these people is now cultivated in small patches by the different families. Many of their young people have good trades at which they work both at home and abroad. During a violent hurricane in 1837, which did a great deal of damage on this island, the habitations of these people were nearly all destroyed, together with many other things on which they had to depend for a living. From the losses occasioned by this calamity, they have not yet fully recovered. Some of the oldest of them retain an affectionate remembrance of Friends; one aged man, now quite blind, informed us that he frequently had been with his master, at Quaker meetings in New York and Philadelphia.

We had a very interesting religious opportunity with them, and after bidding them farewell, some of their young men conducted us by a circuitous path through a dense thicket, about a mile distant, to the spot where Friends once had a meeting house in which they assembled for social spiritual worship. This was a place of interest to us, for here are buried the remains of several of our valued ministers from Pennsylvania and New Jersey, who visited this island about a century ago, from a sense of gospel love. The stone foundation of the meeting house was still remaining; near it five tombs had been erected according to an ancient custom of the island. They were built of brick, about three feet above the ground, and covered over neatly with mortar. Time had made its ravages upon these mansions of the dead. The acacia spread thickly its thorny branches over them, and near them the century blooming aloe was luxuriantly growing. Although no eulogy was engraven upon them, yet the tradition of the place is, that these were erected to mark the resting place of strangers, who had visited the island and died there. After taking a brief survey of these mansions of the dead, we returned to the beach where our boatmen were waiting, and in a few hours we were safely landed at Roads Town.

Our next visit was to Mount Healthy. Horses being furnished by our kind friends, we started in the morning in company with several persons. The road lay over the mountains,—from

Drawn on the spot by C. T. *Lithogy at ... Hon.y 88 Wal... St Phi:*

ANCIENT BURIAL GROUND OF FRIENDS — TORTOLA

N°1 Graves of Thomas Chalkley, John Estaugh, John Cadwallader. and Mary Hunt — N°2 Foundation of Meeting House — N°3 Farm of Long Look

their heights we had a view of the town, harbor, and the adjacent Virgin Islands.

Mount Healthy is a beautiful spot, overlooking the sea, but is now no longer the residence of the proprietor. This is the case with many of the estates. Notice had been given that we intended to hold a meeting at this place; previous to its commencement, we walked to an elevation near the house, which commanded a view of the hills and valleys that compose several adjacent estates, most of the laborers on which had quit their work and were coming to the meeting; groups of them could be seen in various directions, carrying on their heads their three legged stools, on which they were to sit, or a bench, which two or three might occupy, was occasionally borne along. When they had assembled, the simple truths of the gospel were spread before them, which they seemed to comprehend, and they were directed to the spirit of God within them, which would make wise in things pertaining to eternal life.

The more we mingle and become acquainted with these poor, but hitherto neglected people, the more decided is the conviction that all they need is proper instruction and kind treatment, to elevate them to an equal rank with any other laboring class.

Twelfth month 18th.—To-day we made an interesting visit to Albion, the estate of R. V. Shew, he having kindly invited us to make his people a visit, and hold a religious meeting with them and others whom he had invited from the neighboring estates.

We walked to his estate, being about three miles from Roads Town, and he manifested great pleasure in taking us over it, requesting us to inspect the condition of his laborers in any way we wished. He showed us their houses, gardens, and provision grounds, and from what we could see and hear from them, we were well satisfied that he studied, and was careful to promote, the comforts of all he employed. He said, by adopting this course, his people delighted to work for him, and that since emancipation he has not found the least difficulty in managing his estate. He has greatly increased his cultivation since he commenced upon the system of free labor, having brought under tillage, this season, a large amount of land which had been idle for the last twenty years. This is the case with other estates upon this Island: thus showing that much more work is now obtained from the laborer under the stimulating effect of wages, than under the depressing system of slavery.

A planter from the neighboring Danish Island, St. Johns, was with us, who is the owner of a large number of slaves. He expressed approbation of the system pursued on this estate, remarking that he thought the laborers did more work than the same number of slaves on his plantation. R. V. Shew is the oldest planter on this Island. On being asked if he would be willing to return again to the old system of cultivating his estate by slaves, he replied very emphatically, "Nothing could induce me to do

it—the present system works well—it has exceeded my most sanguine expectations."

We held our meeting beneath the shade of a large Sand Box Tree, so called from the peculiar form of its seed vessel, which resembles, and is frequently used as a sand box.

We could not but notice how neatly these people were attired, and with what attention they appeared to listen to what we had to communicate among them, which being a word of encouragement, seemed like a proclamation of spiritual liberty to the captive, and the opening of the prison doors to them that are bound.

We parted with our kind friends, and returned to our hotel, where, in the evening, we had a meeting with a number of the inhabitants of Roads Town, which concluded our religious services in Tortola.

ST. CHRISTOPHERS.

Twelfth month 22d.—We left Tortola about 9 o'clock on the morning of the 19th, in a small sloop, and after a tedious beat to windward, we landed at Basse Terre about 4 o'clock, P. M. A protracted voyage of nearly three and a half days, in an uncomfortable vessel, left us weak from fatigue. It was not, however, without some objects of interest. Early on the morning of the 20th we were in sight of Saba, an island which rises abruptly from the sea, and appears to be but a single mountain; we were in sight of it for two days, but at no time was the top visible, in consequence of the clouds resting upon it.

We also passed in sight of Dog Island, Anguilla, St. Martins, St. Bartholomews and Eustatia. The latter is a small island rising to a great height above the sea, and has the appearance of an extinct volcano—we were informed that it was so, and that within the crater there is now a lake of water. We saw a number of cane-fields along the coast. As we passed along the south side of St. Christophers, we had a fine view of its beautiful scenery. The clouds were floating along the sides of the mountains—the tops being partly enveloped by them—the cane-fields and sugar-houses along the valleys, and the dense forests upon the hills, afforded relief to the tediousness of being becalmed for several hours within hearing of the shore. When we landed we soon found excellent accommodations at the "Victoria hotel," a house which had been recommended to us, and is kept by a colored woman.

We had letters of introduction to several persons of this place; one of which procured us a welcome reception from F. S. Wigley, who kindly offered his assistance to promote the object of our visit. He introduced us to the Governor, Charles Cunningham, and obtained his permission for the use of the Court-house, in which we desired to have a religious meeting. He also accompanied us on a visit to the jail, in which we found twenty-four men and five women were confined; most of them for small offences; none were sentenced for a longer term than six months. The keeper of the jail informed us that crimes had very much diminished

since the act of Emancipation. The records of the prison showed that formerly they often had as many as seventy, and seldom fewer than twenty-five or thirty prisoners; now they frequently have but fifteen or twenty, and seldom as many as fifty. The jail was in neat order, and the system of punishment greatly modified—the barbarous practices of former days were abandoned, and a milder and wiser means adopted for correcting the habits of the inmates.

In the interview we had with the Governor, he informed us of the prosperous working of Emancipation. He said the proprietors of estates were now freed from not only the shackles of the slave system, but from the bondage of debt, under which most of them had been long laboring, and the declaration of freedom to the slave, was in truth a proclamation of liberty throughout the land to all the inhabitants thereof.

We met with the Governor's private secretary. He is an editor of a paper in Basse Terre; during the controversy in respect to Emancipation, he boldly advocated the cause of the slave.

He is a creole of color, but of this we should not have been aware, without being told, his skin being white as the European. He gave his views upon their colonial regulations with much freedom, and stated a number of facts to show the present prosperous condition of things compared with the times of slavery.

It is now about the time of the Christmas holydays, and we notice the retail stores of

Basse Terre are well supplied with customers making their purchases for the occasion. Previous to Emancipation, these days were kept in rioting and debauchery; but since the date of freedom a great change has been manifest. The amusements, formerly in favor, are fast going out of date, while an attention to religious engagements is increasing, and a much greater degree of moderation observed; still we notice the want of abstinence on the part of many from the use of strong drinks, and for the first time since we have been on this mission, we saw a number intoxicated.

We held a meeting in the Court-house in Basse Terre; but such was the prevailing disposition to merriment among the people, it seemed difficult to get them together for religious purposes.

Twelfth month 27th.—This morning being the first day of the week, we walked out to Stone's Fort, an estate managed by Rigam Higgins. We were kindly received by our friend, and as a previous arrangement had been made for a meeting to be held in the mansion house, it was well attended by the resident laborers and a number of others from the adjacent plantations. They were encouraged to observe the command of Jesus, "seek first the kingdom of God and the righteousness thereof, and all things necessary shall be added unto you."

In the afternoon we had a meeting at the house of John Challenger, an officer of the customs in Basse Terre, but residing near Stone Fort. John is a man of color, and has an inte-

resting family; the kindness they extended to us won our affectionate regard.

John has a tract of land, which he is selling and renting in small lots, forming what they call an independent village; that is, a settlement not under the control of the planters, as the little villages in which the laboring classes reside, generally are. He remarked that he had been censured for this course by the proprietors of estates in his neighborhood. The fear of drawing from under their control the laborers who locate in them, appears to be the ground of their opposition.

From Rigam Higgins we learned that the laborers performed their duties to satisfaction. He has greatly improved and increased his cultivation since Emancipation. The work is allotted in tasks, for which twenty cents is allowed. This task was regulated by that which a slave formerly accomplished in a day, and it is now completed by the free laborer in four or five hours—the day's work generally closing about eleven or twelve o'clock in the morning. Some are willing to contract to do two tasks per day, but we understood that in a majority of instances this was not the case.

In the evening we walked home with Richard Challenger, a cousin of John's, whose residence is in the town of Old Road, and attended a large meeting in a Methodist meeting-house. We reached the house of our friend just as his family were preparing to go to their usual meeting, and it was proposed that we should accompany them; to this we had no objection. As

we walked up the aisle and took our seats, the eyes of the minister and congregation were upon us. The customary exercises of the evening, which had been commenced before we entered, were dispensed with, and the minister, after inquiring of our friend if the object of our visit to the Island was a religious one, kindly offered us the opportunity to hold a meeting after our manner of worship; and although the opportunity was unexpected to us, we believed it was felt by many to be a season of Divine favor; and the simple truths we had to deliver among them were listened to with marked attention.

On our way back to Basse Terre, we were overtaken by a heavy shower of rain, which obliged us to seek shelter in a small cabin that stood near the road-side. Its only inmate was an aged colored man, with whom we soon engaged in familiar conversation. "My name," says he, "is Adam—"I live alone—I am too old to work—I must be one hundred years old—I remember when there were but three plantations in the Island—I got to be old because I always take care of myself—I get a little money by selling tamarinds—I can make a penny a day—this pays for my bread—I am well contented—I expect to die before long—I been trying to live honest—so I think I shall go to heaven at last." We were interested with the old man's simple narrative—we did not doubt its truth—"his hoary locks proclaimed his length of years." We made him a few small presents before we departed, leaving Adam

well pleased with the interview, which had also been interesting to us.

The merchants and planters having been so busily engaged in social parties, merriments, and feastings, we have had but few opportunities for conversation with them.

Feeling clear of St. Christophers, and finding a trading sloop going to Antigua, we engaged a passage in it, and left for that Island.

ANTIGUA.

Twelfth month 30*th.*—After about thirty-six hours comfortless tossing, we were landed at St. Johns, the principal sea port and capital of Antigua. We found good accommodations at a boarding-house kept by Alice Brown, a colored woman.

Having letters to R. B. Eldridge and R. H. Mason, two of the principal merchants of the place, we called upon them, and were very kindly received.

St. Johns is an ancient looking town, with a population of about 5000. The Episcopalians, Moravians, and Methodists, have large houses for worship, with numerous congregations.

The Moravians are about one-third of the whole population of the Island. This sect commenced their operations in Antigua in 1756, and entered on the instruction of the slaves in this and other West Indian settlements. Though forced to endure many difficulties and severe privations in the prosecution of their pious undertaking, yet, by a quiet perseverance and

conciliatory deportment, they were successful in effecting great good by disseminating knowledge among the slave population.

A ride to Marble Hall, the country seat of our friend R. B. Eldridge, gave us an opportunity to see the flourishing condition of the cane-fields. The crop will not be gathered as early this season as usual on account of the drought. The general prospect, we understand, is fair. Last year 20,000 hogsheads were made and exported, being as great an amount as was produced during any one year under the slave system.

The management of the emancipated laborers is well understood upon this Island—Antigua and Bermuda stand nobly as the pioneers of freedom.

The apprenticeship system was carried out in other islands during a portion of the term, to the manifest disadvantage of both the planter and apprentice. On this Island the difficulties were lessened by this noble and extraordinary measure—thirty thousand bondmen were liberated in an hour, without reservation. On one day they were under the control and will of a master—the next found them as free as those to whom they were indebted for the boon. This great event took place without a single instance of tumult or disturbance. This was the testimony of every one we conversed with on the subject on this Island.

The planter and his laborer understand each other; the former manifesting a disposition to do justice to the latter, finds no difficulty in ob-

taining laborers to cultivate the estates. The task system is very generally adopted on the estates, and has been productive of good. Many of the laborers can accomplish two in the day, receiving twenty-five cents for each task. This allowance of money, with the privilege of house and grounds rent free, the keeping of cattle, swine, poultry, &c., is considered good wages. It is quite equal to that paid to the agricultural laborer in Pennsylvania.

Attempts are being successfully made to introduce habits of order and cleanliness in their cottages, with the introduction of furniture, and many fixtures of household economy which were unknown in the cabin of the slave.

It is conceived, that when the advantages of these comforts is experienced by the few, their example will have a powerful influence upon the many, and finding a need of additional supplies of money to meet these outlays, it will be an incentive to labor more industriously to obtain and procure them.

The different sects appear to be exerting their benevolent efforts to elevate and train the youth for the improved station they must occupy in the world. Schools have been established, and parents are careful to send their children to them.

The library and reading rooms of St. John's, is an institution of considerable importance, containing about five thousand volumes. The English, American, and Colonial newspapers are to be seen upon their tables; an intelligent colored man acts as librarian.

First month 1st, 1841.—This morning we

attended, by invitation, a meeting of a friendly society, and heard a report of their situation, expenditures, &c., for the past year. This society, which is similar to many institutions that exist among the colored people in Pennsylvania, is composed of two hundred and sixty men and two hundred and ninety women. Its object is to afford aid and assistance to the aged and the sick; their funds are raised by monthly contributions; their subscriptions were quite liberal; the physician's bill for the past year, which is paid quarterly, was $875. They have a number of infirm pensioners. The whole number that reap the benefits of the institution, is about one thousand, as whole families receive medical aid, if but one member of it is attached to the association.

We were introduced to Richard Nanton, the chief Judge of the Island, and from what he said, we were led to believe that the moral deportment of the colored people is remarkably correct. At the last sessions of the Court, but twenty-one were brought to trial, and these chiefly for trifling offences. During the existence of slavery, as many as one hundred and seventy were sometimes before the Court. These observations are of importance, as conveying satisfactory proof of the good conduct of the now free laborers.

First month 3d.—To-day we held a religious meeting in St. Johns; for this purpose, we procured the use of a large room in our boarding house, which proved much too small to accommodate those who seemed desirous to attend.

The minds of many of the different professors of religion in this place, had been prejudiced against us, before our arrival; so much so, that we met with great opposition in our attempts to obtain a house suitable for the purpose of a public religious meeting. A large number of the respectable inhabitants were present on the occasion to-day. The meeting proved to be one of Divine favor, and although many came there with the expectation of hearing, as they said, "the truths of Christianity controverted," they were well satisfied with the opportunity, and acknowledged their unity with us and our labors among them. Their minds were disabused of the prejudices they had fostered against us; very many offered their services to assist in obtaining religious opportunities with the people, and from this time we found no difficulty in obtaining meetings in the town of St. Johns,and other parts of the Island.

In St. Johns, particularly, we had several very large and interesting meetings. During our stay upon the Island, great openness appeared among the people, to hear and judge for themselves.

The cause of this prejudice against us, was a letter from Mahlon Day, of New York, to Nathan Gilbert, a clergyman of Antigua. The following is an extract from it: "Since landing in the United States, I have learned that George Truman and John Jackson, the former of Philadelphia, and the latter of Darby, near Philadelphia, have obtained certificates from the meetings to which they belong, to make a reli-

gious visit to the West India Islands. These persons make the appearance of Friends, and claim to be such. It is proper, however, thou and other Friends should be informed that they do not belong to the religious society of Friends, but to a sect who separated from us in consequence of a disbelief in the authenticity and divine authority of the holy scriptures—the Divinity and atonement of our blessed Lord and Saviour, Jesus Christ, his mediation, intercession, &c., as these doctrines have always been held by Friends. This sect assume to themselves the name of Friends, but are commonly known here by the appellation of Hicksites, from Elias Hicks, the individual who was chiefly instrumental in causing the schism, by controverting the aforementioned doctrines. The accompanying pamphlets set forth the causes and progress of the separation, and the statements may be relied on for accuracy. It is desirable this information should be generally circulated where they come, that the character of the religious society of Friends may not be implicated by any sentiments they may promulgate."

The pamphlets referred to, were written at the time of the division in our society, *for party purposes*, and although they might be "relied on" as furnishing a strong proof of the bitterness of their authors, they contained no evidence whatever, that the charges either in them, or in the above letter, were true.

These, however, having obtained a secret circulation among the clergy of the different

sects, induced some of them to use their influence to defeat the object of our visit, by preventing, if possible, religious opportunities with the people. All their efforts, however, were unavailing, and their opposition to us only had the effect to awaken an inquiry in the minds of the people, and to procure for us large and numerous meetings.

Whatever might have been the motive for which this letter was written, we will not presume to judge. It is sufficient for us to say here, that the charges contained in it are untrue, and that the letter and pamphlets referred to in it, are an unfair representation of the causes of the unhappy controversy which led to a division in our religious society.

We would say to those who wish information respecting us, and the part of society to which we are attached: judge of us by our own sayings and acts, and not by what our opposers may say concerning us.

The following extract from an official document issued by the yearly Meeting of Friends of Philadelphia, and directed to the Yearly Meeting of Friends in London, may be considered as the voice of that body, and sets forth what *we* believe were the true causes of the division in our religious society, to wit:

"We are aware that our opponents have pronounced us infidels and deists! They have said we have departed from the Christian faith, and renounced the religion of our worthy pre-

decessors in the Truth. Nothing is easier than to make such charges as these; but in the present case we are happily assured that nothing is harder than to prove them. We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord. The history of the birth, life, acts, death, and resurrection of the Holy Jesus, *as in the volume of the Book it is written of him, we reverently believe.* We are not ashamed of the Gospel of Christ, because it is the power of God unto salvation to all them that believe; neither do we hesitate to acknowledge the Divinity of its author, because we know from living experience, that he is the *power* of God, and the *wisdom* of God; that, under the present glorious dispensation, he is the *one* holy principle of Divine *life* and *light;* the unlimited *word* of grace and truth, which only can build us up in the true faith, and give us an inheritance among all those who are sanctified; neither are we sensible of any departure from the faith or principles of our primitive Friends.

"The charges brought against us by our opposers, to injure and invalidate our character as a Christian people, are the same that were preferred against our primitive Friends, and, we apprehend, upon the same grounds. In that day, those who, like Diotrephes, loved to have the pre-eminence, could not bear to see a people rising up and bearing testimony to the truth and practical importance of that humbling doctrine; 'Be not ye called Rabbi, for one is your master, even Christ; and all ye are brethren.'

(MATT. 23 c., 8 v.) We do not believe that the dissensions which have appeared amongst us had their origin so much in differences of opinion in doctrinal points, as in a disposition, apparent in some, to exercise an oppressive authority in the Church. These, in our meetings for discipline, although a small minority of the whole, assumed the power to direct a course of measures, painful to the feelings, and contrary to the deliberate judgment of their brethren. Thus the few usurped a power over the many, subversive to our established order, and destructive to the peace and harmony of society. After long and patient forbearance, in the hope that our opposing brethren might see the impropriety of such a course, the great body of the Yearly Meeting saw no way to regain a state of tranquillity, but by a *disconnection* with those who had produced, and were promoting such disorders amongst us. By official accounts, which we believe to be nearly correct, from all parts of this Yearly Meeting, it appears, that out of about *twenty-five* thousand adults and children, which composed it at the time of the division, about *eighteen thousand* remain in connection with this body."

Our friend Richard H. Mason offering to accompany us, we visited the house of correction. Sixty-nine prisoners are now under sentence, who are employed either in the yard, or in a neighboring quarry. They do not use the chain, which we have noticed elsewhere when at work outside the prison. The apart-

ments are kept clean and in good order. The prison may be looked upon as a kind of moral thermometer, and the scale shows that things are much better now than they have been. In 1835, eight hundred and seventy-five persons were committed, which is the highest number since the proclamation of freedom. In 1839 this number was reduced to three hundred and eleven committals. The department for untried prisoners had a number of inmates, with several insane persons. This defect is about being remedied by the building of a suitable asylum for these poor creatures. We had a meeting with the prisoners, which we thought a useful opportunity.

After the meeting we visited John Miller, the intelligent superintendent of the Mico schools. He gave us some very interesting information relative to these establishments. A benevolent woman by the name of Mico, about two hundred years ago, left a large sum of money for the ransom of Algerine captives. The money not being used for that purpose, the interest has since been appropriated to the establishment of schools in several of the British colonies.

The number of children on the different islands who are now receiving the benefit of this fund, is estimated at ten thousand. The interest annually disbursed, is about seventy thousand dollars, this has been increased by additional funds from government. So far as we could learn, these schools are conducted very much as the public schools in Philadelphia.

On our way to English Harbor, we stopped

at Grace Hill, a Moravian establishment. The numerous buildings of this little settlement correspond with the simplicity and neatness observable among this people. The school is taught by a colored man, who appeared well qualified for the station. His list of scholars numbered one hundred and sixty, although not more than half that many were in attendance. At this season the children are sickly, the coolness of the atmosphere affecting them. To us, it is remarkably mild and pleasant, yet many of the natives complain of the coolness of the mornings and evenings.

The superintendent at Grace Hill informed us of the good order prevailing within the circle of their religious community, and of the satisfactory progress of the laborers in habits of industry. About two thousand colored people belong to their congregation, mostly settled in what are called independent villages. These villages are laid off in squares, and have been purchased by the emancipated people since their freedom. On these plots each family has its cottage, and suitable out houses, many of which are of hewn stone, with shingled roofs. But most of them are built of wood, and thatched with sugar cane leaves. These settlements have an appearance which indicates the advantages resulting from freedom. It is here, for the first time, that we have seen to much extent, the emancipated slave standing upon his own soil by right of purchase, uncontrolled by his former master. Several hundred acres are thus settled in the vallies, and upon the hill sides, through

which the road passed. We understood that, in some instances, as high as one hundred dollars per acre had been paid for land thus occupied, and in this way a large quantity of waste land had been taken up. The gardens appeared to be well cultivated with vegetables, pine apples, canes, &c. The markets of St. John's, and English Harbor, are to a considerable extent supplied from them. The villagers form into independent gangs, or as they are termed, "task gangs," who hire themselves to the neighbouring planter, as required.

By these combinations they can perform much more labor for their employers, and earn for themselves an increase of wages, whilst it gives an opportunity to cultivate their own grounds.

The planter is greatly benefited by this mode, as he can depend upon his cane piece being prepared in a shorter period of time. We found that while "independent villages" were objected to by the planters of St. Kitts, the Antigua planter experiences no disadvantage from them, but on the contrary is benefitted. The results so favorable here, must no doubt be attributed to the better treatment of the Antigua laborer.

At English Harbor one of the Mico schools is established, which we visited and witnessed an examination of the scholars by the superintendent, John Miller, who to-day was one of our company. The children, like those we have heretofore seen, appear intelligent, and have made considerable progress in their studies, many of them answering questions on a variety of sub-

jects with much readiness. These schools are a great blessing to the communities in which they are located.

We were highly gratified with the manner of instruction, which appeared somewhat novel, but efficient to a remarkable degree in impressing the lessons given by the teacher.

The children get no lessons by rote—the instruction is altogether oral, and the whole school, younger and older, partake in the same exercises in Geography, including the use of Maps and Arithmetic, Natural History, &c. In this way many things are impressed upon the young mind in a manner which appears to animate and interest them.

We had two meetings at English Harbor, very much to our satisfaction; at one of these a large and mixed concourse of people assembled. It was gratifying to see the liberated slaves and their former masters meet together in the house of worship, and encouraging to witness the great attention and respect paid to our labors among them.

There has been, we were credibly informed, a great advance in the moral conduct of the people of this place since emancipation. The testimony of the people is, that immediate emancipation was the wisest and best measure the colony could have pursued to promote improvement. The good effects of it are now to be seen in the contented and happy condition of the laborers.

In a community where so many thousands

were suddenly released from bondage, we might naturally expect to find some who would abuse the liberty thus granted them,—but the testimony of a competent judge would imply that but few such instances have occurred. "No where," says he, "are persons and property more secure than they are on this Island—no population of equal or even greater extent in the British dominions can be more easily governed. As regards the administration of the laws, there is a conscientious disposition manifested to do justice and to love mercy." A friendly feeling is maintained between all parties—the rights of all are mutually respected; the arbitrary measures of former days have yielded to a more mild and effectual means of governing them in a state of Freedom.

We also had an interesting meeting in the town of Falmoth, about two and a half miles distance from English Harbor.

The people of this place manifested at first an unwillingness to attend a meeting, which we could not account for. They finally told us that the demands of the clergy for money were so frequent that they avoided religious opportunities on that account. On being informed that we were not of the class who "preach for hire or divine for money," they soon gave the necessary information, and in a few hours a very large company assembled in a suitable house procured for the purpose.

Information has been received that a British cruiser has captured two slavers off Porto Rico, with several hundred captives on board. These

poor creatures will yet have to undergo a species of servitude, as it is not the practice to send them back to Africa. The particular sections of country, whence many of them have been taken, are unknown—being far in the interior. The plan now adopted is to apprentice them to the planters, who pay a certain sum for their services, which goes to defray, in part, the expenses incurred in their deliverance.

On our way back to St. Johns, we visited Liberta, one of the independent villages before alluded to, and held a meeting with the inhabitants. From a little eminence we counted about sixty comfortable dwellings, all of which have been erected since 1834, and chiefly by the emancipated people. We thought, from the appearance of the houses and grounds of this little settlement, there was ample evidence that liberated slaves were able to take care of themselves, and that with the impulses of freedom and the stimulant of wages for their labors, they were capable of becoming a happy and prosperous community.

Nice distinctions are made on this Island in regard to color—many varieties are noticed, which, to the initiated, have their separate titles. It would be a happy circumstance if these distinctions were less considered than they are; but prejudices once imbibed, are very difficult to eradicate. We find, however, they are passing away, and that in many instances throughout the island, posts of profit and honor under government are now held by persons of color. They are elected to legislative assem-

blies, and several of the important stations on this Island are now filled by those who once were slaves. These have acquired wealth, and stand upon as respectable a footing as any on the Island. We do not often see the real black man so prominent as the light colored. In the Marshal's office, we noticed his principal clerk was a jet black man.

Marriages are now generally solemnized and encouraged. During slavery, they were in some cases not allowed. On this important subject greater reformation is needed. In St. Kitts none but the clergy of the Church of England can legally perform this service; and there are many attached to other religious persuasions on that Island whose preachers are not permitted to officiate. These live as they formerly did, not being willing to submit to the interference of the English Church in the accomplishment of marriage. An attempt is being made to do away with this restriction, that they may be legally solemnized by the dissenting ministers.

After a meeting, which we held at the village of Parham, we had an interesting conversation with several intelligent young colored people on the subject of a hireling ministry and women's preaching. It was something new to them to hear of a people who bore a testimony against the practice of paying ministers for preaching, and who considered women could be equally qualified with men for the work of the ministry. They had been taught to believe that a maintenance of the clergy was a duty which the gospel imposed upon their hearers;

and that the exclusion of women from the exercise of the ministerial office was based upon the command of the Apostle, where he cautioned some troublesome Corinthian women against asking questions in the churches. They appeared well satisfied, after an exposition of our views upon these subjects; one of the young women remarking, that she saw no good reason why their sex should not be permitted to preach, and as an evidence that they did not lack the necessary qualification for the service, she informed us that one of their ministers was in the habit of employing a female friend of hers to prepare and write out his sermons.

Having concluded to return to St. Johns, we travelled through a rich and highly cultivated portion of the Island. We should have been pleased, had the weather proved more favorable, as this was the last opportunity we should have of enjoying the splendid scenery which opened before us, as we ascended the frequent eminences upon the road. Although it rained, we could not forbear leaving our vehicle to select some fine specimens of petrifactions, which had been washed out by the late rains. These are common to this part of the Island. They are often collected for European cabinets, as they furnish singular proof of the conversion of various woods into silicious matter. Many of the species of woods now indigenous to the Island, are found changed into masses of agate, and when polished across the grain, indicate the character of the tree with great distinctness.

A visit to the Mico schools again confirmed

previous impressions, that the mode of instruction pursued is peculiarly adapted to the young and tender mind. The morning was spent among the interesting little company in hearing them perform their exercises. Afterwards we called in at what was formerly designated the Central School. This is a free school, where lads are prepared for a college course. Latin, Greek, and the Mathematics are taught. The girls' department was closed. But an interesting conversation with its intelligent principal, a female by the name of Graves, led to the conclusion, that under her instructions the children could not but be improved.

First month 20th.—Having made arrangements to sail for Barbados, in the Augusta of Philadelphia, Captain McMurtrie, we bid farewell to our worthy landlady and her household, who loaded us with their kind wishes and blessings. Several of our friends took boat with us for the vessel, which lay at anchor some distance from the shore. Among the number was Michael Higgins, a little colored lad, a son of Rigam Higgins, of Stone's fort. He is nine years of age; the little fellow would not leave us until the last minute. We were quite surprised to find him in the boat. He had secured a seat without our perceiving it. He had a great deal of cautiousness, but his love appeared to have overcome it. The schooner lay more than a mile from the wharf, but the little boy concluded, although he had never been in a boat before, he would go now. We could scarcely account for this strong attachment of

the lad; every morning he came to see us (after he knew of our being in town,) frequently took breakfast with us, and spent the time before school.

As we passed out the harbor of St. Johns, we saw on the beach a vessel which was captured some time ago, and condemned as a slaver. She was taken with near three hundred native Africans on board. Judging from the size of the vessel, the situation of these poor creatures on the passage must have been wretched in the extreme. The reflections occasioned by the sight of this vessel, awakened a deep sense of the horrors of this traffic in human flesh, and the countless sufferings so cruelly inflicted upon its unhappy victims.

BARBADOS.

Our voyage occupied nearly five and a half days from Antigua to Barbados. We had good accommodations on board our Philadelphia schooner; the Captain being an agreeable young man, made our tedious beating to windward much more pleasant than it otherwise would have been. There was but little to interest us on the voyage, except a view of several of the Windward Islands. We passed between Gaudaloupe and Desirada, by Petit Terre, Miria Galante—French Islands; also by Dominico, Martinico, and in view of the high mountains of St. Lucie. These Islands are very hilly and mountainous, and many of them exhibit traces

of volcanoes. Barbados is the most easterly of the West Indies. As we approached it, we perceived from its brown appearance, the effects of a long and severe drought. Having a very dense population, it had the appearance of many thickly settled villages. On the morning of First month 25th, we anchored in Carlisle Bay. We soon found excellent accommodations, at the boarding house of Hannah Lewis, a colored woman, well known in these parts for the kindness extended to travellers when under her roof. We had letters to divers persons in this place, by whom we were kindly received. Among this number was Samuel J. Prescod, a colored man, and an editor of a paper called "The Liberal," with whom we spent an hour soon after our arrival, very agreeably.

Bridgetown is a busy place, containing about thirty thousand inhabitants; the streets are generally narrow and crooked, but kept remarkably clean. They are all Macadamized, and covered with a kind of disintegrated coral rock, resembling a mortar cement, which, filling up the interstices between the stones, forms a smooth, compact surface. There are no side walks,—the carriage ways, in most places, extending to the walls of the houses.

The evidences of commercial business is much greater than in any town we have yet visited. This Island is about twenty-two miles long by fourteen broad, and contains a population of one hundred and twenty thousand.

The weather is warmer than in Antigua.

The difference is not so great as we had anticipated, although nearer the Equator.

The close built town does not admit the refreshing sea breeze to act with its reviving influence. One of the principal streets, however, affords a delightful walk. On this there is a range of cottages on either side, of neat construction, surrounded by shrubbery, &c. We noticed large orchards of Cocoa-nut trees on this street. In 1831, a violent hurricane laid waste the whole Island, and destroyed houses, trees, and shrubbery. The present orchards are therefore young, and are just beginning to become profitable; they appear to be cultivated as an article of merchandize.

The principal religious denominations are the Church of England, the Moravians, and the Methodists. The Moravians have attached to them, in several congregations, about six thousand members. We had several interesting meetings among them. From John Ellis, the Moravian Missionary, and Elizabeth his wife, of Bridgetown, we received the kindest attention. Their large and commodious place of worship was freely offered to us during our stay here.

The Methodists have about fifteen hundred members. They have been a persecuted people, on account of their opposition to slavery. Some years previous to the emancipation, the popular feeling was so much against them, that their chapel was totally demolished by a mob, and their preachers driven from the Island.

They have since erected several houses of worship, and all classes would be glad now to blot out of remembrance those shameful proceedings.

It would seem that much more Christian labor is required upon this Island than is bestowed. The National Church, it is said, has not been very active in the promotion of the moral culture of the many thousands it claims as its members.

S. J. Prescod is of opinion that the planters are acting unjustly with the laborers. He thinks they impose upon them, and force them through their necessities to labor at their own prices, the bargaining being chiefly made by the planters themselves.

On refusal of the laborer to the propositions of the employer, he is, or may be, ejected from his cottage on twenty-four hours' notice. The population being so dense, and every habitation occupied, few opportunities occur for change of residence; hence, these poor people must submit. He mentioned a case of forty or fifty families being thus ejected, and with all their chattels turned into the road, when after remaining two days, they were obliged to agree to what they considered an imposition of their employer. Land is held at a high price; from seventy to two hundred and fifty pounds currency is obtained per acre. As the whole of the island is under cultivation, and rated at such high prices, the laborer, with his small means, is cut off from the opportunity of improving his condition; or, as in Antigua, of forming independent settlements. Emigration is the only door left for him, and that has been attempted

to be closed. When the colonial enactments against it were presented for ratification at the Home government its concurrence was refused. If liberty to emigrate had been taken from them, they must have remained in a state of oppression but a little removed from that of slavery. Prescod sees these frauds attempted to be practised upon his brethren, and is not afraid to expose them. He has just been liberated from prison through the pardon of the governor, after an imprisonment of eight days, having been sentenced to three months imprisonment for libel. It is considered by many, more a matter of persecution than any thing else, and so, probably, thought the governor.

Another objectionable feature is noticed, and which must be exceedingly oppressive when enforced, as it is reported to have been in divers instances, that is, the exercise of independent wills in man and wife. This is one of the relics of slavery when they were not known in that relation.

The operation of this singular feature is this, if the husband demurs from the demands of his employers, he may be ejected from his family and cottage, his wife and children remaining. On the other hand, if the wife objects, she may be treated in the same manner, while the husband may remain. Families have been separated and broken up by this system, and no opportunity of reunion can occur except on the employers terms, in consequence of the density of the population which occupies every habitation on the island. It is to be hoped that all

these inconsistent regulations, so inimical to the peace and harmony of the community, will be abolished. The free laborers on the other islands, and particularly in Antigua, are much more likely to realize the blessings of emancipation than here; there, with a small sum of money, they can purchase lots of ground, and become free-holders, having all the franchises of the full citizen, to place their own representatives in the colonial legislature. There, each laborer builds his own house. If not a mason, or a carpenter, he can build a wattled cabin, and thus commence free life on his own ground. Such a case can scarcely occur in Barbados.

The usual allowance of wages per day, is twenty cents in money, to the domiciled laborer; that is, a laborer who occupies a cottage belonging to an estate. If one from the neighboring plantation is hired, he gets thirty cents, or if the domiciled laborer hires himself to his employer on his Seventh-day, he is allowed thirty cents; this (thirty cents) is considered the maximum standard of wages.

The domiciled laborer, therefore, pays ten cents per day for the use of his cottage and grounds, if, of the latter, he has any, which is not always the case. The wife, if she labors in the field, is allowed the same wages, with the same reduction of ten cents, and so with any other member of the family who may be able to enter upon field labor. Thus every individual of the family able to work, pays the equal rent of ten cents per day. It would appear in the working of this plan that frequent

ly as high a rent as one hundred and twenty dollars per annum is obtained for the miserable huts which they occupy.

When any fall sick and cannot go out to work they are charged for non-attendance at their posts from ten to thirty cents, at the option of the employer; and when able to renew their labor their wages are withheld until the fine is paid.

These impositions were stated, upon good authority, as among the causes which have prevented the success of emancipation on this, as on other Islands.

From enquiries made, we found that the value of property is greatly advanced from what it was rated five or six years before the date of emancipation—sales having been made at double the former prices.

The populatian of this Island has not varied much for the last one hundred and sixty years. In 1675 the whites numbered fifty thousand, and the colored seventy-five thousand. When Jamaica was conquered and annexed to the English crown a large number emigrated thither. With this decrease of its population was also experienced a considerable falling off in its trade; but the population again increased through the natural means and the slave trade from Africa, as well as that which was carried on between the English and the neighboring French Islands.

A large number of native Barbadians are now held in slavery on those Islands who were sold a short time previous to, and in anticipation

of the apprenticeship system. Many of these have relatives living in Barbados,—husbands, wives and children,—which the cruel and barbarous system of slavery had separated. Should France follow the example of England there will be many happy re-unions.

A regiment of soldiers is regularly stationed upon this Island. Bridgetown is the depot for the Government West India Steamers, which are vessels of war, but are now used for carrying the mails.

A very efficient Police is kept up both in town and country. This is made up of white and colored, who receive a military training. We have not witnessed, since being on the Island, need for the interference of this police. On an occasion of our holding a meeting in town, so large a concourse of people assembled as to fill the house and the street for a considerable distance. The police came upon the ground with a view to preserve order, as they said, or to prevent difficulties, should any occur. Perfect order, however, prevailed until the meeting closed; and when the people were requested to disperse they did so in much quietude.

It was considered by many a grievance that this police frequently appeared when there was no necessity for their interference, and that they were often the originators of difficulties themselves. It was also considered by many that such a police had become unnecessary since the date of freedom.

We visited the Mico schools under the care of

Alexander Stronick, which afforded us much satisfaction. In the juvenile department (so termed) one hundred and thirty boys and girls were taught, and about ninety in the infant school. These children seem to equal in intelligence those of Antigua, under the care of our friend John Miller. Their progress in literary knowledge was creditable to them and their instructors. The plan of oral instruction is practised, but in a different manner from the Antigua schools. The children sing frequently during school hours short hymns suited to their youthful understandings, with the several arithmetical tables.

About five hundred and sixty children are taught by this charity in the several schools upon this Island. Thomas Bilby, the principal superintendent of this section, informs, that the Home Government aided last year to the amount of seventeen thousand pounds.

The superintendents of these schools are preparing their own books, and have lately issued three which appear suitable for children. The scholars are intended to be educated free from any sectarian bias. This feature would be one of its greatest excellencies if fully or properly carried out; but it is doubtful if it is done, as the teachers take the liberty to give their own views to the children, and will be most likely to use the influence they have to attach them to their own sect.

An education clear of sectarian bias would prove a blessing of incalculable value to these hitherto enslaved people. Could they be train-

ed and instructed in the moral precepts and requisitions of the gospel,—which are plain and simple when disconnected from the abstruse theology of the age,—at the same time they are acquiring literary instruction, they would be fitted for active life, and escape that mental bondage to priestcraft, to which many are now subjected.

In a community where "priests bear rule by their means" we may expect to find opposition to every thing like an approach to that religious liberty which enfranchises the human mind, and confers upon it the privilege of thinking and acting for itself in matters of religion. Hence we find this class strenuously opposing the establishment of these schools.

The Lord Bishop (as he is called) of the English Church has his residence on this Island, and from him they have met with considerable opposition. He tells them that the clergy are *sworn* to maintain their confessions and catechisms, and they cannot support or encourage schools in which they are not taught.

An adult school is also kept in the evening, twice in the week, which is well attended. The adults generally learn to read in twelve months, which is about the limit of their desires: knowing this much they conclude they can improve themselves.

The social intercourse on this Island between the colored and white population is not very extensive, as the prejudices formerly engendered remain without much change. The whites, numbering about twenty thousand, keep very

much within their own circle, separate from the colored classes. This does not remove the feelings of jealousy consequent upon the condition of slavery, and we therefore find that heart-burnings still exist.

Time, we can believe, will work a change for the better. We met with several wealthy and intelligent colored men who would adorn any circle in society. Towards such as these there is but little prejudice felt, and consequently they rise to stations of eminence, and receive important stations both under the Government and in the Church.

First month 30th.—This afternoon we took passage in a large sail boat, used as a lighter for the conveyance of sugar, &c., for Speightstown, which is about twelve miles distant from Bridgetown. Two hours brought us to our destination, but not to a home, as the landlady of the only boarding-house in the town refused us accommodations; in consequence of which we had to search for quarters. After some considerable time spent, exciting in the interim much curious speculation among the people, we were very kindly furnished with rooms by Richard Mapp, a very worthy young colored man, a provision dealer. The use of his parlor was subsequently offered for our holding a meeting, which we accepted and had a large and satisfactory opportunity. We also had an interesting meeting on the evening of First-day, in the Methodist Chapel, at which most of the adult citizens were present.

Some interesting relics of the Society of

Friends exist near this town. They once had a meeting house here, but no traces are now to be seen. The ancient place of burial is still called "Quaker's Meeting." It contains about three-fourths of an acre and is enclosed by a substantial wall of coral rock, still in a good state of preservation. We walked out to this place, and spent an hour in endeavoring to decypher some of the memorials of the dead, being a number of simple stones, on which were engraved the names of the deceased, and a short eulogy in prose. On one of these ancient monuments, a very long epitaph was engraven, but time had so nearly effaced it, that we were only able to read the conclusion; it was as follows: "which he knew to be the guide, light, and truth, which leads to salvation. Died Ninth month 17th, 1673, aged 54 years." This was the only ancient date we could distinctly read. We were informed that the Lord Bishop was trying to get this ground and other burial places of Friends, on this Island, in his possession, that they might be *consecrated*, after which his ministers could perform funeral service in them.

Friends formerly had five meeting houses on this Island; the members attached to the society were at one time very numerous. When George Fox visited this colony in 1681, he publicly and privately labored in the cause of suffering humanity; and urged upon those who held slaves, that it was their duty to treat them with kindness and mercy, and to give them their freedom in due time, declaring that they were the common objects of salvation, and should be

treated as the offspring of one universal Father. With such considerations as these, he taught that moral and religious instruction should be equally extended to the slave, as to the master. His is the praise of having first attempted, amidst obloquy and suffering, to preach the Gospel in this Island to the poor African slave.

Instead of listening to these harmless suggestions, and permitting the operation of Christian principles to effect a cure for the increasing evils of slavery, the advocates of the system raised a torrent of opposition against him and his friends, charging them with exciting the slaves to insurrection, and sowing the seeds of dissatisfaction and distrust. In a letter addressed to the Governor of the Island, George Fox calls those charges a "wicked slander" on the society.

Well satisfied that the inculcation of sound religious principles, with the restoration of legitimate rights, was not only a duty, but constituted the greatest safeguard of the peace and happiness of the colony, these early pioneers in the work of emancipation, arduously labored to meliorate the condition of their fellow men, who were suffering under a cruel bondage. The opposition to their measures was so strong, that it led to repeated prohibitory laws, some of which possess the harshest features of persecution.

By an examination of the Colonial Records, we discovered that, in 1676, a law was passed forbidding Friends taking the colored people to places of public worship; and in 1678, a law

was also passed, making it a penal offence for a member of our society to preach at a public meeting. The preambles to these enactments go to show, that the free spirit of Quakerism was inimical to the system of slavery, and that both could not be tolerated in the same community.

Such was the current of opposition against which our unoffending forefathers had to contend. The efforts of the different sects, who attempted to prove that the African mind was susceptible of religious and moral refinement, were long and openly opposed, and their benevolent exertions were narrowed down to a very limited sphere, until the act of emancipation in 1836. Happily, a better day has dawned upon this people. Efforts are now being made to educate them, and to open a path for them to a higher rank and station among their fellow men.

Second month 5th.—Visited another of the Mico schools, in Bridgetown, at which one hundred and forty children were receiving the rudiments of an education.

It was conducted by a man and woman teacher, the latter a colored woman. The examination of the pupils while we were present, gave satisfactory proof of the teachers' capacity to instruct them, and of their readiness to learn.

This evening we had a meeting at Green Park, where a large company of people assembled. It was held at an unfinished dwelling house, which was offered for the purpose. The greater part of the congregation were obliged to

remain outside, but within hearing. The more we mingle with the poor and illiterate people of these Islands, (and many of our meetings have been chiefly composed of them) we are made thankful that our lot has been cast among them. The deep attention they manifest on all occasions—and their continual expressions of gratitude, that we had been led among them to labor in the love of the Gospel, give evidence that it has been appreciated by them.

Late in the evening there was a total eclipse of the moon. The atmosphere was remarkably clear, and the whole firmament displayed a beauty, frequently seen in this climate, but seldom in our own. The moon presented a very singular appearance; its disk, during the whole of the eclipse, appeared almost of the color of blood.

Since being on this Island, we have had divers opportunities for inquiry, although our travelling has been limited. Much sameness exists as to the management of estates. The working of the free system is considered favorable. The popular sentiment is in its favor, and dissatisfied individuals are careful in expression against it. Judging from some remarks we occasionally heard, we believed, however, some of the planters were not so well satisfied now, as when they held their fellow men as property. It is difficult for them to submit patiently, and such as these will be very likely to oppress their laborers. Property is much more valuable now, than during the time of slavery, and this circumstance will have a tendency to reconcile

them to the change. On the great subject of emancipation, the pecuniary advantage that may accrue to the parties interested in holding their fellow men in bondage, mostly claims consideration, and not the good that must devolve upon the greater number who have been restored to their rights.

Owing to severe drought, the crop of sugar will be light, in comparison with former years. This fact will, no doubt, be circulated in other countries, as an evidence of the consequences resulting from freedom; but even those who were formerly the advocates of slavery in Barbados, would not now admit it.

In 1831 this Island was visited by one of those violent tornadoes, common to tropical regions, which destroyed, together with hundreds of buildings, nearly all the trees upon the Island. Wherever we go, we see traces still remaining, of this sad calamity. But few forest trees are to be seen in the country; and in the towns, where the desolation was more concentrated, the numerous ruined buildings, and deserted walls, remain as memorials of this afflicting scourge.

We had numerous meetings in and around Bridgetown, and one at Sharon, a Moravian settlement, about five miles distant. With all these opportunities we felt well satisfied. Our reward, was the reward of peace; the consciousness of having discharged our duty, and in so doing, to feel that our labors had the salutary effect to encourage the honest inquirer after truth, in the way of well-doing.

Having concluded our services upon this

Island, we made an arrangement with the captain of a small schooner, to convey us to Trinidad. When ready to depart, a number of our friends came to bid us farewell; among these were many of the simple and honest-hearted laborers, who felt, we could believe, a sincere attachment, and regretted our departure. We went on board about 2 o'clock in the afternoon, and having a pleasant breeze, were soon leaving Barbados.

Second month 13*th*.—The highlands of Tobago are in sight. They are picturesque and beautiful. About 4 o'clock in the afternoon, the mountains of Trinidad, covered with a blue mist, were visible, and before night closed upon us, we had so neared them as to discern the trees upon their sides, and the surf breaking at their bases. About midnight, we passed the Bocas, entering the beautiful gulf of Paria, and early on the morning of the 14th, we anchored off Port of Spain.

As we approached the Island, we discovered that its mountain lands afford delightful scenery. The deep gorges cutting the ridges into insulated hills, which, rising side by side, clothed in continual verdure, present a prospect not often witnessed, even among these Western Isles. We were forty-four hours in making this voyage; considered a short passage, but sufficiently long for comfort, as our vessel proved to be exceedingly filthy, and swarming with vermin. These privations, voyagers between the West India Islands have to undergo, if they are obliged to take up with the accommodations offered by the small Island craft.

TRINIDAD.

On First-day morning, the 14th of Second month, we landed in Port of Spain. This is one of the finest towns in the West Indies, the streets are laid off at right angles—having good side walks and many of them beautifully shaded with trees; a delightful avenue of large trees near the bay, is fenced in and is used as a promenade by the citizens. The town is nearly surrounded by very high hills covered with a wilderness of perpetual verdure.

We found an excellent boarding house kept by Catherine Burton, a colored woman. During a walk in the afternoon we were accosted by several colored people, who desired to know if we had come from the United States. They informed us that they had emigrated to this colony from Pennsylvania, and Maryland. At a meeting we held in the evening, a large number of these American emigrants, were present, they had heard of our arrival, and seemed delighted to see us.

The merchants and planters seem ready to promote the object of our visit. William H. Burnley and John Losh to whom we had letters, offering to make way for us to visit the different parts of the Island.

After holding several meetings in and about Port of Spain, we concluded to visit Naparima, and La Brea, and on the morning of Second month 16th, we left Port of Spain in company with William H. Burnley, George Ramsay, and several other proprietors of estates. Having a fine

breeze we soon passed down the coast to Point au Pierre, and landed at Pleasance, the estate of George Ramsay. This plantation lies on the Gulf of Paria. The manufacture of sugar is now going on ; sixteen square rigged vessels are now laying off this point and Naparima, five miles below, waiting for cargoes. We walked to the sugar works after landing ; the workmen were closing for the day. They do not now, as they did during slavery, continue the boiling during the night. About three hogsheads of sugar are made in these works per day, the hogshead weighing two thousand pounds. Two puncheons of molasses of about one-hundred gallons each, drain from these hogsheads. A distillery is attached to almost every boiling house. This extensive manufacture of rum is a deplorable circumstance. The laborers insist upon having it as a part of their wages, and the consequence is, that many difficulties are continually occurring upon almost every plantation.

Most of the proprietors professed a willingness to relinquish distillation, provided they could find a profitable method of disposing of their offal. The principle in the case was not a matter to consider. Rum is an article readily disposed of, and goes, to some extent, to pay expenses ; while this is the fact, it will not soon be abandoned. The use of ardent spirits is considered by many of the planters, as needful in this climate, hence wines, and other liquors are used very freely. This erroneous practice of the employer, disqualifies him from opposing their use by the laborer. Thus drunkenness, and debauchery are

perpetuated. We feel bound to make a decided stand against this demoralising custom, bringing the subject into view frequently upon occasions of introduction to our friend's houses, as there the drinking usages are proposed as the first act of hospitality. The idea of total abstinence from ardent spirits, &c., and remain in health, can scarcely be realised by them.

This is the dry season—so called—the year being divided into wet and dry seasons. The weather is now delightful. Having from five to six months of dry weather, the planters are enabled to make up their crops of sugar. The beginning of crop, is about the first of the year, lasting until the last of Fifth month. During the dry season, although termed so, yet fine showers frequently occur, which keep up a luxuriant vegetation. From a recurrence of the wet season earlier than usual, the crop is often lessened, the canes having to be left growing for another year; they are sometimes three years old, before they are cut.

A hot spring issues from the side of a hill near the mansion of our friend Ramsay, affording a fine opportunity for bathing. When cold it is excellent drinking water. A ride to Savannah Grande, to the locations of American emigrants, was peculiarly pleasant. The grandeur of a tropical forest is witnessed on this route. Trees of immense magnitude are seen with trunks covered with parasitic verdure. Many of these singular plants shooting out clusters of beautiful flowers—vines dropping from towering branches, stand around these trunks, like planted columns, with-

out a branch for seventy or eighty feet in height, and from ten to twelve inches in diameter. Palms of various kinds grow luxuriantly, and amidst the rich assemblage, the Bois Immortelle, with its clusters of orange-coloured blossoms, stands unrivalled. This is also called "Les Marie Caco." The Mother of the Coaco—as in all the coaco plantations this beautiful tree is planted for its shade, as the coaco needs security from the strength of the sun's rays. The nest of the ingenious corn-bird hung pendant from many branches, secure from the marauding monkey which abounds in these forests. On some estates a hunter is almost constantly employed to protect the canes from the depredations of monkeys and other animals. The Lappo, a species of hare, are numerous, as also the Peccary, or wild hog, which is taken in abundance. The Tiger-cat is a native, as is also the Boa Constrictor, which, with other serpents, is considered harmless. Parrots are numerous.

Several emigrants from Baltimore, we found making roads—our enquiries as to their welfare, met with the answer that they were favorably circumstanced, well satisfied with their condition and future prospects.

They are well paid for their labour, earning from two to four dollars per day, having undertaken the road by contract.

At Williamsville, the estate of Henry Stewart, we met with a kind reception. This estate is one of the largest under cultivation in South Naparima, near four hundred acres being now in cane. As the eye ranged over his extensive

fields, from our station upon the gallery of his mansion, it appeared as though an almost interminable amount of labor would be required to convert them into sugar. He expects, however, if the season continues favourable, to bring the whole into market, making about four hundred large hogsheads.

His laborers work well; at his sugar works a most lively scene was exhibited, each one appearing to do his part with great rapidity and regularity. A steam engine of eight horse power is used for grinding—two sets of works are upon this estate. The steam is generated by coal, imported from England; although wood is so abundant, yet the expense of cutting, &c., is greater than importing coal. The bagasse, or pressed cane, is the usual fuel for boiling sugar, and appears to answer the purpose well. After looking over the estate, we made arrangements for holding a meeting,—rode over to William Taylor's, who, with his wife, a French woman, received us kindly. William gives a very favourable view of the working of free labor. The only difficulty experienced upon this Island, is, that a sufficient number of work-people cannot be obtained. From this place we rode on to Buon-Intento the estate of our friend George Ramsay. The country through which we passed to-day is one of surpassing beauty and fertility. The surface rolling into hill and dale, and covered with cane, presents a delightful prospect, and promises a prosperous advance to the different members of this portion of the colony.

Buon-Intento is high, and has a commanding

prospect for miles,—the beauty and fertility of this estate is proverbial. The sugar works were in operation. The grinding is performed by mules. Many of the cane-pieces on this settlement have been planted for twenty, thirty, and even forty years. When we take into consideration that the planters of Tortola, St. Kitts, Antigua, and Barbados, have to replant almost every year, we can comprehend how much the planters of Trinidad have the advantage over their neighbors, and the reason why they are enabled to pay their laborers such high wages,—Fifty cents is given on most plantations for the task—two tasks can be accomplished with ease. Besides these money wages, some rations of meat, and fish are occasionally given, and to the disadvantage of both planter and laborer, two bottles of rum per week. Their cottage and grounds are also furnished rent free, with the usual privileges of raising poultry, &c. No agricultural laborers are better paid in any country, the immense yield of their soil enabling them to continue it.

Returning by William Taylor's, we stepped into his sugar works, which were also in full operation, grinding by steam.

A number of American emigrants are located on this plantation. William speaks well of them. They have neat cottages of about twenty-four feet, by fourteen feet, divided into two rooms, with a portico or gallery in front. The men are generally well-satisfied, but the women appear unsettled, desiring to return to their native country.

Our meeting in the evening was large, and

satisfactory. Many of the old American settlers were present, who had lands granted to them in this neighbourhood by the British Government in eighteen-hundred and twelve. These individuals, during the war of that period, were slaves in the Southern States, and having escaped from their masters, placed themselves under the protection of Admiral Cochran. They had an allowance of sixteen acres for each person. Some of them appeared intelligent, and much confidence was placed in them by Stewart, though in general they have not sustained the best of characters. But we must make allowances for them, as their opportunities for improvement have been exceedingly limited: and free settlements, we find, before emancipation, were looked upon with jealousy, and as injurious to slave neighborhoods.

The laboring people on this Island are considerably behind the same class in intelligence in either of the British Islands we have visited. Schools, are now being established in different parts of the colony. Much less attention has been paid to education in this, than in the other colonies. Owing to the diversity of languages spoken, more difficulty has occurred, but the determination to instruct only in the English, will operate favourably. The different religious bodies that have been so earnestly and successfully exerting themselves to instruct the young in other Islands, have been doing but little in this. The Roman Catholic persuasion is the largest body, and they appear to be nearly inert on this important subject.

Our meeting this evening was held in the plan-

tation school house. This school has an average attendance of about twenty scholars.

The nights are remarkably cool for so southern a latitude. A blanket would have been a comfortable addition to our beds. The house of our friend is rather more open than those we have been accustomed to sleep in. Being thatched with the leaf of the Carotte-palm, a very free circulation of air is permitted.

Second month 18*th*.—Called at William Taylor's, who accompanied us to Savannah Grande, or the Mission, as it is most frequently termed. The Catholics had a missionary establishment in this settlement for many years. We travelled through a large portion of the quarter. Many of the emigrants of 1812 are settled upon it. They appear peacefully improving their small farms, some of which were under fair cultivation. At Matilda, an estate on the borders of the wilderness, we stopped and inquired into the condition of some emigrants from New Jersey, who appeared dissatisfied with their location. Their cottages were neat, and the order within one, in particular, was an example to the proprietor, whose mansion exhibited sad neglect. We understood that the laborers did their part generally to satisfaction. The soil of this estate is remarkably fertile.

At a neighboring estate called Woodfordale, owned by John Losh, we found several families from Baltimore, who are well satisfied, and have no wish to return to their native country. The American emigrants, in many instances,

have been an advantage to the estates whereon they are located. Their superior steadyness of manner, sobriety, and general decorum, have had a very salutary influence upon the lately emancipated laborer. It was a satisfaction to find them scattered, as they are, in different sections, where their industrious, more cleanly, as well as religious habits, are examples for imitation. On this estate we met with Charles Williams, a colored man from Baltimore, in whom much confidence is placed. He is now re-opening a large coaco and coffee plantation on shares with the owner.

At Friendship, an estate of Henry Stewart's, a large number of American emigrants are located. We had an interesting religious opportunity with them and others.

In company with our friend George Ramsay we rode to San Fernando. On the estate of Horatio Huggins, near that town, we found several of the Americans; they appear generally well satisfied. A conversation had with Dr. Miculam, upon the prosperous condition of the colony, was interesting. An invitation being given us by Dr. St. Louis Philips, we dined with him in company with a number of planters and managers of estates. The Doctor is a dark-colored man; in manners agreeable, and well educated; having been taught in the best schools of Scotland, and is a graduate of the Medical College of Edinburgh. His wife is an intelligent Scotchwoman. The Doctor's father left his widow and children three fine estates, clear of incumbrance, which are now

managed by the Doctor, who has relinquished his practice for the business of a planter. He informed us that the three estates would make five hundred hogsheads of sugar this year. He has been a member of the Governor's Privy Council.

Having made arrangements with him to visit his estate, called "Phillipine," we started on horseback, in company with several others. This plantation ranks among the finest and best conducted upon the Island. The sugar works were in full operation, managed by a colored man, advanced in years, and who was formerly a slave upon the estate. Their appearance indicated order and regularity. The lawn around the mansion and works looked well trimmed and neat; and under the numerous shade trees that studded it were a large number of mules collected, which were screening themselves from the sun, which now poured down its rays with great force. Mules are an important item of expense upon every plantation, and a large trade is carried on in them to the Spanish main. A good mule is valued from one hundred and fifty, to two hundred dollars. From forty to fifty are common upon estates, and some have as many as one, or even two hundred. The prospects from the elevations upon this plantation are delightful, extending over many miles of as fertile a region as perhaps can be found in the world.

The mountain cabbage, the prince among trees, it was a pleasure to perceive, had been generally spared by the wood-cutter. Many

were seen raising their noble columnar trunks and feathery crowns in almost every field. One of immense height attracts attention on the approach to Phillipine, and may be seen at the distance of several miles. It rises near the mansion with a slender column, to the height of one hundred and fifty feet; one hundred and thirty of which is a smooth surface. The laborers on this estate fulfil their duties to the satisfaction of the proprietor, he being well pleased with his emancipated people, preferring them to strangers.

We may remark that drunkenness prevails to a great extent. The distillation of rum by almost every planter, gives such facilities that the laborers demand it as part wages.* It is a most deplorable evil, and while it continues, the moral culture of the emancipated people will be greatly retarded. The desire of the planter to make excessive profits, fosters this desolating vice. In order to gain his ends he submits to the clamor of his laborers for this pernicious article, who may be said, on this Island, to regulate the terms of his own labor. If the employer does not accede to the demands made upon him, his cottages may be vacated, and his fields and his sugar works left desolate. Dr. Phillips has no distillery upon his premises, but sells his waste to a neighboring planter.

We made a second visit to Pleasance in company with our friend George Ramsay. In the

* From recent information we are able to state, that this practice of giving rum as part wages has been very generally abolished.

journies that have been made from place to place, we have to note, that the grade of moral and religious feeling is very low. But He who watcheth over His flock is at work producing a change. A change through His agency must be effectual.

First-day morning we had a meeting in the Methodist meeting-house, San Fernando, which was well attended and afforded satisfaction.

A visit to Les Effort, an estate near San Fernando, presented an opportunity of seeing and conversing with several American emigrants. Jeremiah Scudder informs that last week he received fourteen dollars and eighty cents for five days labor. The kind of work for which he obtained such high wages was ditching. Americans who contract to perform certain kinds of labor generally make good wages. The slow manner in which such services were performed during slavery, has disqualified the planters from making contracts with freemen, as they can only base their calculations upon what they have been accustomed to see performed by slaves. They will learn by experience, and, in some cases, may have to pay for it.

It is the time of the carnival: masquerades and revelling abound. The Government allows three days to be spent in this manner, as they have to conform in some measure to the will of the numerous Catholic population.

The dresses of the French and Spanish women are in the fashion of the olden times,—high and florid colors, with long trailing skirts sweeping the ground. Bare feet with such flow-

ing garments are ludicrous enough, and this may often be seen. A great fondness for dress appears to generally exist among the women, with no small degree of vanity.

We took breakfast with Henry Crowner, a colored emigrant from Baltimore, on Les Effort estate. His wife was a lively woman and appeared to be a good housekeeper, judging from the nicely arranged rooms and the substantial repast prepared for us.

In company with William H. Burnley, we visited two of his estates near La Brea. At Perseverance, an estate of nine hundred acres, of which about two hundred are under cultivation, a number of American emigrants are domiciled—most of whom are doing well. A laborer who performs five tasks per week, is entitled to a house and garden, rent free. A task consists in hoeing sixty feet square, for which they receive fifty cents. The women are not required to perform field labor; but as the same wages are offered them as the men, they often engage in it, and thereby lay up considerable sums of money. The wife of one of the Americans, from Baltimore, told us, her husband did, on an average, one and a half tasks a day,—that is, nine per week,—and that she often completed one task herself by ten o'clock in the morning. The Creoles on this estate have had no advantage of education—there being no such thing as a school near them. They attach but little value to time or money; the wages they receive are often squandered away after performing their five tasks per week, which they do to secure

their homes. The benevolent proprietor of this estate manifests a great desire to improve their condition as far as lies in his power; and, so far as their physical comforts are concerned, he has made ample provision in the erection of comfortable houses, and the offer of ample grounds for them to raise provisions for their families.

The dark and benighted condition of many of these poor creatures in this Island, calls loudly upon the home government for the exercise of that benevolence she professes to feel on behalf of her subjects in the West India Colonies.

In passing through the forests of this Island, we have been struck with the vast amount of vegetation, indicating the productive character of the soil. Nature has dealt bountifully with Trinidad, and promises a rich reward for human industry. Unhappily, however, the system of agriculture is miserably defective; the old established practice of tilling the ground with the hoe is still retained; and the march of improvement in other respects is not much better. A more judicious system would soon change the appearance of the country. The plough, and other implements of husbandry, might be introduced here to advantage; but such is the obstinate attachment to long established customs, it would be difficult to change them. The mode of cultivating the cane in this colony is different from the method pursued in the other islands we have visited. Instead of "holeing," as they call it—which is digging trenches eighteen inches deep for the cane to be buried in, and which consequently pulverizes a large amount of soil—

they merely make a small hole with the hoe, large enough to cover the plant, and thus leave a large body of the soil undisturbed; in consequence of which it remains very hard; the growth of the cane is impeded, and requires very early weeding.

Mon Plasiur, another estate of William H. Burnley's, has about one hundred and thirty acres under sugar cultivation. A number of American emigrants are located here. Some of these informed us, that, with the present wages, they could save at least, on an average, $3.00 per week; all the work being performed by tasks, for which the same wages are given as at Perseverance.

The Creoles of this estate, also, are much addicted to intemperance. While the managers of estates speak of this as a grievance, it is to be feared that they themselves are to blame, for making a part of the laborers' wages consist in a weekly allowance of rum. From this practice arises many of those evils and difficulties which the planters here have to contend with, and which lessens the amount of labor more than any other cause.

On our way from Mon Plasiur to the ship, which our kind friend, Wm. H. B., had detained at La Brea, to convey us back to San Fernando, we had to pass by the Pitch or Asphaltum Lake; and having a few hours to spare before nightfall, it gave us an opportunity to see this great natural curiosity, occasioned, no doubt, by the action of subterranean fire. This lake is situated on a small peninsula, jutting into the sea about

two miles, and is elevated about eighty feet above the level of the ocean. It is nearly circular, and about a mile and a half in circumference; occupies the highest point of land, and is separated from the sea by a margin of wood. The appearance of this lake is very remarkable. Groups of beautiful shrubs and flowers, tufts of wild pine-apples and aloes, butterflies, brilliant humming-birds, and other beautiful winged creatures, enliven the scene. Deep crevices are formed in different parts of the asphaltum; these shelve off towards the bottom in an elliptical manner; they are from two to thirty feet wide, and from two to six feet deep. These singular chasms are filled with excellent limpid water, and contain a large number of fish. Little islands are seen in different parts of the lake, covered with small trees; these, taking advantage of the slightest layers of soil, dart their hardy roots into the asphaltum, and enjoy a precarious vegetable life. These little islands are by no means stationary; the imperceptible, but incessant, movement of the asphaltum, transports them from one part of the lake to the other. Sometimes they sink into it, and are again thrown up at some distance, having exchanged their green foliage for the black varnish of the pitch.

The road which leads to the lake, for nearly a mile is composed of the asphaltum which, at some former period, has run down from it. That at the side of the lake is perfectly hard and cool; we rode on it the distance of one hundred yards, and then dismounting, we attempted to cross the lake on foot. This was attended with some diffi-

culty, in consequence of the great number of the chasms being filled with water. By a circuitous route we reached the middle of the lake. Here the pitch becomes softer, until at last it is seen boiling up in a liquid state, running over, and covering nearly half an acre. The air was strongly impregnated with bitumen and sulphur, and the impression of our feet was left on the surface of the lake. The flow of asphaltum from this lake has been immense—the whole country, for miles around, being covered with it. Many attempts have been made to apply it to useful purposes, but without much success. The appearance of a heavy rain obliged us to shorten our visit, and bidding our friends farewell, we rode down to the shore, where a boat was waiting to take us to the ship. We went on board the *Calypso* about sunset; but owing to calm weather, we did not reach San Fernando till five o'clock the next day, from which place we took the steamboat for Port of Spain.

The carnival in this town is enjoyed to the fullest extent. The streets are thronged with masked people of all ages, dressed in a variety of fantastic fashions. Occasionally a group concentrated in the street before the hotel, singing and dancing to the music of the guitar; the words appeared to be French. Processions are passing and repassing, with banners flying, &c., and this is called a religious festival.

We visited the royal gaol in company with Henry L Jobity. It contains at this time forty-four prisoners,—one untried for murder which was committed within the week past. This is

a crime of rare occurrence. The offender is a Spaniard. He feels his deplorable condition, raving at times as a maniac.

Our friends John Losh and R. Darracott introduced us this morning to Henry M'Leod, the Governor of the Island. He appears to have the welfare of the community at heart. His partiality has been noticed for the American emigrant, and he has been endeavoring to make way for them with the Home Government, as it respects their political privileges, franchises, &c., and is careful to promote their general welfare. He deplored the practice of the planters paying part of their laborers' wages in rum, and seemed desirous of doing what he could to arrest the evil.

There are ten or eleven Mico schools on this Island, but we did not ascertain the number of scholars; we understood, however, they were increasingly patronised.

A delightful morning and a fine M'Adamised road, enabled us to get to the estate of our friend Henry Johnson, in Arima, at an early hour. This road is the only one which reaches the east side of the Island, to a point called Cocoa Bay,—so named from a grove of cocoa-nut trees which spread along the coast for several miles. A manufactory for pressing the oil from the cocoa-nuts is established there. This oil is furnished to the inhabitants at about one dollar per gallon.

The scenery upon this road is beautiful. A range of mountains rises upon the north, and an extended cultivated plain spreads out upon

the south of the road. The coaco cultivation is continued in the gorges and vallies of these mountains. The *Bois Immortelle*, in full bloom, indicate the location of these plantations.

Laurel Hill, the estate of our friend Henry, is beautifully seated, partly upon the mountain side, but the greater proportion under cultivation is upon the plains. The fertility of the soil is not equal to that of Naparima. A mountain stream is brought from a distance in an acqueduct, to assist in grinding the cane, which is mostly performed by steam power. One hundred and fifty hogsheads of sugar are annually made on this plantation. A number of American emigrants are employed, who appear well satisfied with their situation and wages. The native laborers also do well.

A meeting called at the Parish School-house in the evening proved unsatisfactory, from the circumstance of our being prevented from entering, and the necessity of holding the meeting in the open air. Much irritation was manifested by those convened, as the night air is dreaded. Returned to Henry Johnson's, and lodged; he and his wife have been exceedingly kind, using every exertion to render us comfortable.

The nutmeg grows upon this estate. This handsome tree loves moist and shady situations. It is very prolific. The ripe fruit as it hangs upon the branches is beautiful. The outer pulp, partially opened, presents the nutmeg enclosed in a hard shell, covered in irregular lines by the mace, which, in this state, is of a deep crimson. The bursting of the outer pulp is the indication

of its being ripe. The clove, allspice, (or pimento,) and cinnamon grow upon this Island, and might be made sources of profit. But, sugar being the great staple, the greatest energy is exerted to extend its production.

Rode to several estates, stopping at Orange Grove, belonging to William H. Burnley. The variety of plant and flower noticed upon this ride formed one of its pleasures. The luxuriant vegetation is remarkable. Seeds germinate and grow into trees with astonishing rapidity. The Bois Immortelle, which attains the dimensions of the largest tree growing in our northern latitudes,—will reach that size in the period of ten years. Many others grow equally fast. The wood of these trees is soft and will soon decay. But the Bulli-tree, Lignumvitæ, Spanish Cedar, Locust, Boxwood, also grow here.

Orange Grove is a large estate, containing about two thousand acres, of which six hundred are under cultivation. Two hundred and forty laborers and children are domiciled on this estate. Their dwellings forming a neat village. One hundred and twenty laborers are employed daily. This year the produce of sugar will equal three hundred hogsheads. The capabilities are said to be four hundred. Sixty cents per day, or task, is paid on this estate for field labor;—when engaged at the sugar works, from sixty cents to one dollar per day.

The cattle raised upon the Island are generally as large as northern cattle. But little attention has been paid to pasturages. Beef is consequently poor, and the milk from the cows

scanty and thin. Cows' milk in Port of Spain is worth thirty cents the porter-bottle full, in which it is sold; goats' milk, thirty cents a wine-bottle; good butter, fifty cents per pound.

On our return we noticed a number of lonely cottages upon the road side. On inquiry we were informed they were the habitations of lepers. Poor creatures, many of whom we saw at the doors of their secluded huts, looked distressed and heart-broken. How dreadful the idea to be driven from the common haunts of men, feared and shunned as unclean, to pine in hopeless misery and die alone. At Antigua, where this disease also prevails, an asylum has been erected, where they will be properly attended to, and their present hopeless condition in a measure meliorated. We could not but urge the subject upon the benevolence of our friends, that something might be done upon this Island of a similar character.

We rode to town about 5 o'clock; the busy hum of the city has ceased, the stores are all closed. It is a singular appearance to see the streets deserted in broad day. The merchants rise early, proceeding to business in the cool of the morning, accomplishing most of their trading before noon. In the evening we had an interesting meeting in the Wesleyan Chapel, which was largely attended by the citizens of Port of Spain. From William Moister, the Methodist minister, we learned the pleasing fact, that Friends in England maintain two or three schools upon this Island.

Third month, 1*st*.—This morning, in com-

pany with Arthur White, the Governor's secretary, we made a visit to St. Anns, the Governor's private residence. A large botanic garden of more than twenty acres surrounds the mansion, which was established by Ralph Woodford, a former Governor, whose name is remembered with much respect.

Anxious to promote the welfare of the colony, he designed this garden as a nursery for tropical fruits and woods. Much expense was incurred in obtaining the variety of spices cultivated in foreign islands, besides other valuable plants.

Many have succeeded well, and it was from this nursery, that the nutmeg, clove, pimento, black pepper, &c., have been introduced into other parts of the island. Iron pipes conveying excellent water from a mountain spring, and which supplies Port of Spain, passes through this garden.

On this island, as on others we have visited, our openings for meetings increase, the longer we tarry. The people are anxious for us to delay our departure, desiring other religious opportunities. We felt, however, that our services here were drawing to a close. We had a parting meeting in Port of Spain this evening which was a season of Divine favor, and in which we were enabled to encourage those assembled to individual faithfulness to the teachings of the Holy Spirit, that by love and good works, they might show themselves believers in the gospel of Christ, for the love of which, we have been constrained to visit them, and in which we could bid them an affectionate farewell.

Since being on this Island, we have seen many of the emigrants from the United States, and have received from them much information in regard to their circumstances, finding them generally comfortable and doing well.

We had been impressed with a different idea from the statements which had been made to us while on the other Islands. We find that many mistaken views have been circulated, as opportunities in this colony to improve their condition are amply afforded to any colored emigrant, if he but lead a life of circumspection and industry.

The Americans, even in the short period of time they have been known upon this Island, have induced a large share of confidence among the planters, being looked upon as greatly superior in intellect as well as in industry to the native creole, and, as a consequence, are much preferred, when they can be procured, as laborers on estates.

A number have returned to the United States dissatisfied, an occurrence which might be supposed would necessarily happen, as many leave their former homes without properly taking into consideration the privations or difficulties they may have to encounter. Some of these have carried back unfavorable reports, and now being here we have felt it our place, in some measure, to examine into their condition and prospects, that the truth may be known.

From what we could discover, an agricultural laborer can always obtain employment and good wages; those who are unaccustomed to

field labor and other agricultural business, unless they have a sufficient capital, to purchase a small tract of land, and farm for themselves, need not calculate upon constant employment.

The following extract from the "Trinidad Standard of Second month 11th, 1841," will show that the advantage of emigration from the United States to this colony is chiefly to be found in the civil and political privileges they may enjoy here.

"It is plain that the inducements to the colored Americans to emigrate to this Island are very different from those which operate upon the laborers of the neighboring colonies. The latter flock to us because employment is difficult to obtain, or labor is poorly remunerated at the Islands from whence they came. The former merely fly from political but grievous oppression, to a land where at least they are assured of full protection from the laws, as well in person as in property, and where the color of the skin will rather protect them from than expose them to such indignities as are heaped upon them in their own country. If, therefore, we wish to draw to us this useful race of people, we must bear in mind that the boon to be held out and secured to them, is neither certainty of employment, nor increased remuneration for their labor, but the guarantee to them of perfect security from the evils which have driven them from the land of their birth, and the opening to them the road to that social condition and political consideration, the value of which they have learned, as well by the care taken by the whites

in their native land, to secure these privileges for themselves, as from that exercised to exclude all persons of color from the smallest participation in them."

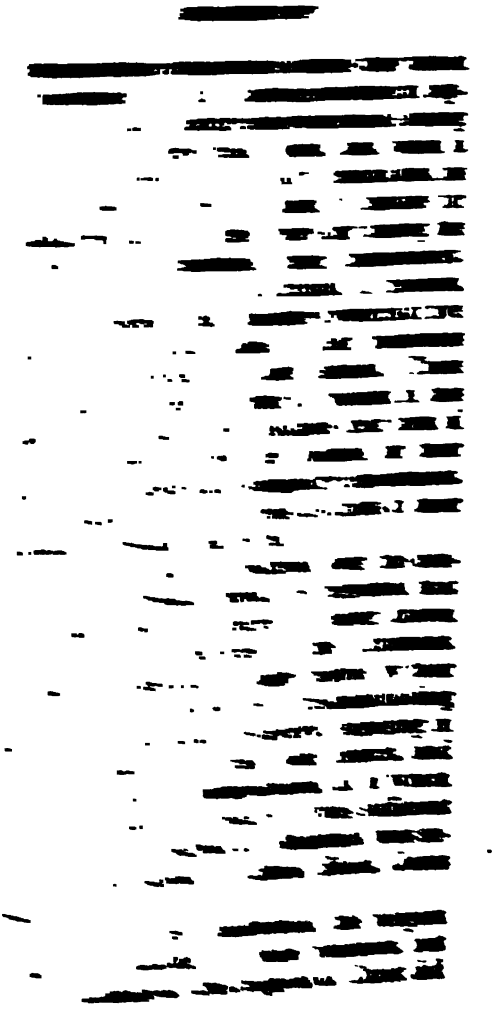
Third month 2d.—Having now closed our religious services upon this Island we made arrangements to sail to-day in the schooner "Superb," of Nantucket, bound for St. Thomas. Many of our friends called to bid us farewell, whose parting salutations seemed to be the expression of a warm and affectionate interest in our welfare and a sincere desire that we might when our mission was completed, return in peace to our homes.

Among others who came to see us this morning, was a Mahometan priest, named Emir Samba Makumba, with whom we had an interesting interview, and obtained from him a brief history of himself and his people now resident upon this Island, where they continue to worship after the manner of their fathers according to the precepts of the Koran.

He is about sixty-six years old, his hair and beard, which he has allowed to grow long, are white. He wore the habit of his order, a flowing white tunic. Samba could speak several languages; he addressed us in Arabic, pronouncing the benediction of the Mahometans on those they esteem as people of God. Afterwards he conversed in French, and our Friend H. L. Jobity interpreted for us. His countenance was remarkably serene, and although he had been a man of sorrows and acquainted with grief, yet his face was lighted with a smile.

He was by descent a chief and a priest among the Mandingoes in Africa, but in early life was taken captive in one of those intestine wars which are unhappily occasioned among the native tribes in Africa by the slave trade. He belonged to the tribe Fullah Tauro, which engaged in a war with six other tribes in Africa to prevent them, as he said, from carrying on the the slave trade.

The Mahometans are forbidden to make slaves of those of their own faith, and when any of their people are concerned in this traffic, they believe their religion requires them to put a stop to it by force. It was for this purpose a war was commenced by the Fullahs against these other tribes, and in this war Samba was taken prisoner and sold as a slave. He was brought to this Island at the age of twenty-one years, and was purchased from a slave ship by a French planter, who gave him the name of Simon Boissere. Possessing a superior mind, he was soon placed by his master as superintendent of his plantation. Laboring faithfully, and opportunities being afforded him, he soon earned a sufficient sum of money to purchase his freedom. Instigated by his example and advice, others of his countrymen also succeeded in securing their freedom. They then formed themselves into an association to maintain their religious profession, Samba acting as their priest. Their next effort was to purchase small tracts of land, upon which they erected habitations, and were thus enabled by the produce of their gardens, &c., to support themselves respectably.



not live up to his precepts. He inquired "have you any slaves in your country?" to which we replied nearly three million. At this information he gave a look of astonishment and indignation.

We asked him if he believed the great God who made all things had placed a witness of himself in the hearts of all men to teach them what is right and what is wrong, to which he replied, "Yes, certainly; God has placed his Spirit in man to show him good and evil, and man ought to obey it, for by so doing he would please his Maker, and be accepted of him." He further remarked, "It is by listening to evil suggestions that he becomes very wicked." He thought the Christians degraded themselves by selling the Bible, which they consider a standard of religious faith. "You ought not to sell your religion," meaning the Bible, "or take pay for expounding it," meaning for preaching. We told him we did not do it, we came out of love and good will to see the people of these islands, that we might encourage them to love and good works.

"Then," said he, "you are men of God, and I hope the Lord will bless your labors, and make you useful in spreading his truth in the world."

It was a pleasure to be with this benevolent individual, who may be looked upon as one of the brightest philanthropists of the age. When we consider the humble sphere in which he has moved, and the limited means at his command for accomplishing a benevolent scheme.

which had for its object the emancipation of all his countrymen in captivity, (the Mandingo slaves,) and contemplate the success which has attended the labors of Samba and his coadjutors, this brief account of him will be esteemed worthy of record.

ST. THOMAS.

Third month 7th.—A voyage of more than five hundred miles across the Caribbean sea brought us again to this island. There was but little to interest us during the four days which it occupied. We were out of sight of land from the time we left the south American coast and mountains, till we came in sight of Saba and Santa Cruz, passing about midway between those two places.—We had a strong and favorable wind the whole passage, which sometimes occasioned the sea to be very rough, and we being in a small vessel felt it sensibly; we reached the mouth of the inlet on which St. Thomas is situated on Seventh-day evening, but the captain being unacquainted with the harbor, we were obliged to "lay to," and spend a most uncomfortable night on board the vessel. Early next morning we went in and cast anchor among the shipping, trading to this port from almost every nation. As we entered the town we found most of the stores open, and the merchandizing and trafficking, together with the bustle of the buyers and sellers in the market places, gave but little evidence that the inhabitants of St. Thomas devote the first day of

the week to rest or devotion. At ten o'clock, however, the stores were mostly closed. The buyers and sellers left the market places, and the busy din of commerce gave place not generally to devotional duties, but to pleasures and vain pursuits more disreputable than the constant attention to mercantile transactions. And yet here, also, we met with those who think and feel upon the subject of the soul's well being, and see the importance of living a righteous life.

No way opened for us to hold religious meetings here, in consequence of the Governor general of the Danish Islands having issued his proclamation against us. We found, however, that the general sentiment of the inhabitants to whom the object of our visit became known, was in our favor, they expressing a wish that we might have religious opportunities with the people. Although such privileges were not allowed us, we have reason to believe that our visit to the Danish Islands, was attended with some good, and the very circumstance of our having been denied this liberty, led many into an inquiry on the subject of religious toleration, which will no doubt lead to beneficial results, and may possibly hasten the period, when every gospel messenger will be welcomed to their shores, and permitted "freely" to declare that which they have "freely received."

The kind attentions of our friend E. S. contributed to make our visit at this time a pleasant one. We remained here several days waiting

for the steamer to Jamaica, which enabled us to recruit from the sea sickness and fatigue occasioned by our voyage from Trinidad in an uncomfortable vessel. We have cause to feel thankful that our health has been preserved through all the exposures to which we have been subjected, and acknowledging the hand of the Heavenly Shepherd in preserving us from many dangers, we are encouraged to go forward trusting in him.

VOYAGE TO JAMAICA.

Third month 11*th.*—We took passage in the steamer Hecla, this evening, for Jamaica. The Hecla is a government vessel, of eight hundred tons burden, and is used for carrying the mails, being well fitted up for the accommodation of passengers. Our voyage occupied four days, stopping a short time at St. Johns, Porto Rico, Cape Haytien, and St. Jago de Cuba, to land and receive the mails.

On First-day morning we anchored off Cape Haytien, and having an hour to spend there, we went on shore and took a walk through this once celebrated town. About fifteen hundred troops were being reviewed by their general officers in an extensive square in front of their cathedral, said to be the largest church in the West Indies, and in which were assembled a large company at their devotions. The Catholic, is the prevailing religion, although there are several other sects tolerated. The market place was crowded with buyers and sellers. Many

of the shops and stores were open, from which we inferred that the first day of the week was not kept as a day of rest or devotion.

Cape Haytien is in a dilapidated condition. The ruins of its former palaces still speak of its ancient grandeur. The mountain scenery around it is particularly beautiful. On one of the lofty eminences Christophe's palace and fortress of Sans Souci is seen; where, being besieged by his enemies, and no hope of escape, he terminated his existence by his own hands. The climate of St. Domingo is peculiarly delightful. The air is balmy and sweet, continual verdure covers its valleys and its hills. A more liberal government would render it one of the most desirable places of residence. Boyer's policy is exclusive, and his system of internal discipline amounts almost to a military despotism.

We stopped two or three hours at St. Jago de Cuba. This town lies on the side of a hill, fully exposed to view from vessels riding in the harbor. The country around is mountainous and is now suffering from excessive drought.

On the morning of Third month 16th, the mountains of Jamaica were in sight. The clouds were resting on their summits. We made the harbor of Kingston by noon, and were landed by a small boat, in an exceedingly rough sea. For a while the prospect of a safe landing was extremely doubtful, owing to our quarrelsome boatmen. The mode of landing passengers from these steamers is very reprehensible. Instead of being put on shore by the proper officers of the

vessel, they are left to make the best bargain they can with the owners of small boats, who come along side as soon as a steamer comes in port. These, in their eagerness to get passengers and baggage in their boats, fall into strife and contention among themselves, and when the sea is rough, as it was on this occasion, it is very much to the annoyance and danger of those on board.

JAMAICA—VOYAGE HOME.

We had letters to several persons in Kingston, who received us kindly, with offers to promote the object of our visit. As we approached this Island, we noticed the appearance of excessive drought, and we find that on some parts of the Island it has laid waste the planter's prospects for this year, and must affect very materially the crop for the next, even should they have seasonable rains. Since Fifth month last, (almost ten months,) but very little rain has fallen upon this part of the Island. Several of the sugar estates in one section, which have generally furnished about five thousand hogsheads, will not realize more than five hundred this year.

Kingston is an old fashioned town, hot and dusty. The number of inhabitants is supposed to be about forty thousand. It covers a large area, very many of the finer houses being surrounded by gardens.

We visited the house of correction in company with John Doughtery, the inspector of the

Island prisons. The institution is kept in excellent order, and many improvements are being made. Two hundred and ninety-one persons were confined there, most of them being sentenced for petty thefts. They are kept at work dressing stone for building, and breaking it for Macadamizing. Five women only are among the number. A hospital for indigent invalids is contiguous, where poor human nature is seen tortured and wasted by several hitherto incurable maladies. The leper was there, with his loathsome scales peeling from his burning limbs. The apartments in which these were placed, were low and confined, and totally unsuited for the object either of comfort or cure.

A singular disease, and one considered highly infectious as well as incurable, we observed in a poor creature in a secluded apartment, surrounded by a high wall; it is called the yaws, (an African name.) This horrible disease generally commences upon the toes. The flesh decays, the bones become carious and moulder off, progressing until an entire limb is consumed, and continuing its ravages upon the body reaches the vitals, and thus terminates the sufferings of its wretched victims. No means have been found as yet to arrest this dreadful malady.

From this scene of misery and wretchedness we turned and made a pleasant visit to the Mico schools, under the superintendence of J. M. Swiney. This establishment is partly devoted to the instruction of young men and women for teachers, who board in the house. A juvenile and an infant day school are attached.

The number of scholars in the juvenile department was about seventy-five, and in the infant school, about one hundred and twenty. We were much pleased with the manner in which the children went through their school exercises.

We find here, as we found in Barbados, that the episcopal bishop and his ministers unite in opposition to this school, and are continually using efforts to draw the children to their own sectarian establishments. A free unbiassed education does not come within the scope of their benevolence or their creed.

We held a meeting in the suburbs of the city, which was large and satisfactory; great solemnity and order prevailed.

Having a wish to hold a meeting with the prisoners at the house of correction, we called upon the mayor, Hector Mitchell, in company with Edward Jordan, a colored man, and an editor of one of the public papers. The mayor appeared to be in a very irritable state of mind, and treated us with great incivility, refusing his permission, to the great dissatisfaction of our friend Jordan and inspector Doughtery. He offered, as a reason for his refusal, that ample provision was already made by the government for the religious instruction of the prisoners, and that the properly authorized clergy regularly officiated there.

The information we received from all parties is very encouraging, so far as it regards the advantages of free and requited labor over unpaid toil. From the accounts furnished us, we should believe that emancipation is now working as

well upon this Island, as upon the others to windward. Many of the difficulties which produced irritation, both in planter and laborer, have been adjusted, and we cannot but hope that in process of time all that has engendered strife and contention will be removed.

The change from slavery to freedom, has been a great and important one; and it might be expected that some difficulties would arise out of the conflicting interests of so many. It is truly gratifying to see these difficulties subsiding, and to witness a disposition on the part of both the planters and laborers to remove the causes of them.

Believing our religious labors were about drawing to a close in these parts, and a vessel being in port about to sail for New York, we felt at liberty to engage our passage home.

Previous to our departure, we held a meeting in the Scotch Presbyterian meeting house, which had been freely offered us to hold meetings in while in Kingston. This meeting was held on the afternoon of First-day, and was attended by a large concourse of people.

We were enabled to declare our belief in the practical operation of the "gospel of Christ" as the "power of God" in changing the condition of man from the image of the earthly, to the image of the heavenly nature, even to the establishment of a glorious kingdom in the hearts of men. In which the angelic anthem can be proclaimed, "Glory to God in the highest, on earth peace and good will to men." This was our last religious meeting in the West Indies. Our stay in this Island was but of short

duration, yet we were kindly received. Those among whom our lot was cast, manifested a deep interest in the object of our visit, and we felt when the time arrived for us to separate, that we could part with them under the influence of mutual brotherly affection and regard.

The brig James Hay, in which we have engaged a passage has just landed a number of colored soldiers brought from Sierre Leone. Most of them were liberated captives who had entered the British service after being landed from the captured slavers. Their homes were no longer to be found. The countries whence they had been dragged, perhaps have never been visited or known to the white man. Desolate and unknown in a land of strangers, free to choose, they have given themselves captive again to the glitter of the soldier's life. The bounty of a few dollars has ensnared them, and here they are in Jamaica to be trained for war.

The need of a military force to preserve order is not now considered necessary, as in the times of slavery; and the armed police, which, during slavery, was kept up on all the Islands, has been mostly abandoned. Barbados is an exception, and even there they are diminishing its force, discovering it is not required.

This is a happy omen, as it shows that the fears which had been magnified during the discussion of the great question of freedom, were altogether groundless. The negro race are a peace-loving people—and not only peaceable, but grateful for kindness bestowed. This has been proved by the late act of emancipation,

and the fact of the disbanding of armed bodies which had long been kept up for the maintenance of order during slavery, goes to show that those whose duty it is to ascertain the condition of the people are satisfied it is true.

Third month 22d.—After bidding farewell to a number of our friends, who called to see us, we went on board the vessel, and arranged ourselves for the voyage; we dropped down to Port Royal before night, where we were obliged to remain till next morning, it being considered unsafe to go out the harbor at night. About fifty years ago a portion of this town was sunk by an earthquake,—parts of the houses, and the walls of the fort are yet to be seen in about fifteen or twenty feet of water.

Early in the morning of the twenty-third, we were visited by the officer on duty, from whom we received a clearance, when we weighed anchor and stood out to sea under a light breeze. Our voyage was somewhat tedious occupying twenty-five days, and part of the time it was exceedingly boisterous. We passed round the western end of Cuba, and through the Gulf of Florida. During the first part of the voyage we suffered much from the excessive heat of the sun, as we were becalmed frequently before we passed the Gulf, and as we reached a higher latitude and neared the coast of America, the cold became very intense. But we made land in safety, and arrived in New York on the evening of Fourth month 17th, 1841, and reached our homes on the following day, to the consolation and joy of ourselves and families.

In concluding this narrative, it is thought proper to condense some of the facts stated, in reference to the subject of emancipation, in order to present, in a brief manner, an answer to the following queries, which have been propounded by a friend in Virginia.

Quere first.—What Islands did you visit, and when?

Santa Cruz, St. Thomas, Tortola, Virgin Gorda, St. Christophers, Antigua, Barbados, Trinidad, and Jamaica. The visit was performed in the latter part of 1840, and the beginning of 1841.

Second.—What were the measures adopted by the British Government for emancipating the slaves?

The measures were by purchase and apprenticeship. £20,000,000 were appropriated for this object. The preliminary step was a system of apprenticeship, which, on being brought into operation, did not prove as beneficial to either planter or laborer, as its projectors anticipated. The act of emancipation giving the colonies the privilege of choice; Antigua and Bermuda, rejected the apprenticeship scheme, and gave immediate and unconditional freedom to their slaves. The other colonies adopted the apprenticeship system, but finding its operations manifestly injurious, by legislative enactment shortened the period two years.

Third.—What were the general effects of these measures as stated by the Planters, Magistrates, or Governors?

From the best information we were able to obtain from the planters and others, we feel no

hesitation in saying, that the measure of freedom has been highly satisfactory and salutary. This was the general testimony upon every island—we met with no planter willing to return again to the hard servitude of a slaveholder. The declaration of freedom was considered a blessing, both to master and slave.

Fourth.—In those Islands where the apprenticeship system was adopted, did they find it more advantageous than immediate emancipation as adopted in Antigua?

They did not. The testimony in St. Kitts went to prove, that if they had carried out the apprenticeship system for the full term prescribed, it would have been the ruin of many planters upon the Island. The general sentiment given to us was, that the apprenticeship system was a failure. Antigua and Bermuda proclaimed liberty unconditional to all their slaves. The consequences resulting have been a marked and decided advantage to all parties in those Islands.

Fifth.—Has real estate risen in value since emancipation?

It will be perceived from the narrative that real estate has advanced considerably in value. In many places the land is now worth as much as both land and slaves were during slavery.

Sixth.—Have the expenses of cultivation been increased or diminished by emancipation?

We understood from the planters generally that the expenses of cultivation were considerably diminished. There were some exceptions, however to this statement. But we found that there existed as much difference in management among sugar planters as exists among other

occupations and professions; and often from a lack of order and economical arrangement losses were sustained, which might have been prevented by more careful attention and calculation. Such individuals would tell us they were losers by freedom; and that the expenses of cultivation were greater now than during slavery. In Trinidad the rate of wages was high,—the laborer being perhaps better paid on that Island than in any other country. Complaint was made by some of the planters that the expenses of cultivation were increased since emancipation. But this position (even with the high wages given) was doubted by others, as the amount of labor obtained in a given time was greater now than during slavery; and the evidences of prosperity upon almost all the worked estates were conclusive, that, with the high rates of wages given, no real pecuniary disadvantage had occured to the proprietors. It is true that the price of sugar at this time is unusually high. One of the principal planters in Trinidad informs us that sugar can be made on his estate,—which is exceedingly well managed, —for five dollars the hundred, and afford a good profit. They are now realizing ten dollars by the cargo.

Seventh.—Has there been any insubordination or unwillingness to labor for wages, and are wages high?

No insubordination has occurred on any of the Islands, and very satisfactory accounts were furnished of the deportment of the laborers, a very general willingness to labor having been manifested for what they considered a reason-

able compensation for their services. The narrative furnishes information of difficulties occurring occasionally in Barbados; but these arose not from want of subordination or willingness to labor, but from unjust exactions by their employers.

The same difficulties occurred in Jamaica from the same causes; but these, we were informed, had generally been adjusted to satisfaction.

Wages in Tortola, twelve and a half cents per day,—houses and grounds furnished rent free,—with privilege of keeping cows, goats, swine, poultry, &c.

In Virgin Gorda, at the copper mine, from thirty to fifty cents per day.

In St. Christophers, twenty cents the task, which task could be finished by an industrious hand by ten or eleven o'clock in the morning. There had been an unwillingness to do more than one task per day, and this was cheerfully performed. The remainder of the day they sometimes worked in their own grounds. Houses and lots of ground furnished rent free, with the usual privileges of keeping cattle, poultry, &c.

In Antigua, from twenty to twenty-five cents per task: two could be completed by one or two o'clock in the afternoon, which was generally done.

In Barbados, the proprietors allow thirty cents per day, deducting ten cents for rent of houses, grounds, &c. This rent is taken from every working member of the family who may inhabit the cottage; the husband, wife, and children who labor, paying equal rent. This onerous exaction caused many difficulties and heart-burnings. The cottage with four work-

ing inmates paying four times more rent than one of equal condition where the husband of the family inhabiting is the only laborer.

In Trinidad, fifty cents per task was given. This task could be completed by the industrious laborers by noon. Two tasks, and even three sometimes, were performed during the day, by the more industrious. Houses and grounds furnished rent free, with the privilege of keeping cows, swine, poultry, &c. Emigrants from the United States, in addition to these money wages, were furnished with rations of flour, pork, fish, sugar, molasses, and often with rum, and with medical attendance. These rations varied upon different estates.

During crop time the workmen at the mills and boiling houses generally receive from seventy cents to one dollar per day, with allowance of sugar and molasses.

Americans contracting to do road work are well paid,—as high as eleven dollars per one hundred feet having been allowed. This, in some instances, has been let out to sub-contractors, who can generally finish one hundred feet per day; for which they receive three dollars. About thirty Americans are now employed at these high wages, on the roads near San Fernando.

On Orange Grove, estate of Wm. H. Burnley, sixty cents per task is paid; generally one performed in the day; and during crop, from seventy cents to one dollar per day at the mills and boiling house.

Wages, it will be perceived by the above statements, were high, and these rates were

paid throughout the colony. Rations were not furnished the native laborers, unless it was an allowance of rum, which has been a serious evil. The Americans, to their credit, very frequently refused the rum,—receiving provisions in its stead.

These wages are now considered *enormously high*, and yet the task has been regulated by what a slave was formerly considered able to do; thus furnishing a striking example of the advantages of free and paid labor over the unrequited labor of slaves. Under the present system they must necessarily diminish; competition will soon reduce the rate of wages in Trinidad to the general standard on the other Islands.

In Jamaica, our stay being short, we had opportunity of making but few enquiries. Wages vary some on this Island. When task work is performed, from twenty to twenty-five cents is allowed; two of these can be accomplished during the day. For cottages and grounds, rents are generally charged rating about fifty cents per week.

The levying of rents for cottages, &c., with ejectments for non-conformity to employers' terms, have been the principal causes of dissatisfaction among laborers upon this Island. But these difficulties have, in most instances, been adjusted, and a prospect of increasing satisfaction is exhibited among all parties concerned.

Eighth.—Have crimes increased or diminished?

From examinations made of the prison records in nearly all the Islands, and from testimony given by judges, magistrates, and others concerned, we have the pleasing information to

give, that crimes have greatly diminished since emancipation. Most of the commitments were for petty thefts, and assaults and batteries among the laborers.

Ninth.—Is a standing army found as necessary now as it was before emancipation?

No regular standing army can be said to be kept up on any of the Islands, having reference to security from the laborers, since emancipation. At Barbados and Jamaica troops are quartered, but on these Islands there are military and naval depots for operations connected with the General Government, and not particularly for internal colonial security. The trained town and rural police, which were established on several Islands, and continued after emancipation, in anticipation of difficulties, were found unnecessary. They have since been curtailed to a small force, or discontinued.

Tenth.—Is it supposed that the intellectual and moral condition of the colored population before emancipation was superior to that of the slaves in Maryland and Virginia?

From observations made in travelling through parts of Maryland and Virginia, we should suppose, in general, that the moral and intellectual character of the slaves was in advance of the West India laborers. In Antigua opportunities for moral and intellectual culture had been afforded freely for several years before emancipation by several religious sects. In Trinidad they are evidently far behind. Emigrants who have gone from Maryland and Virginia, are considered in Trinidad far in advance, in these respects, of the native laborers.

Eleventh.—Has there been any decided improvement in the social, moral, and religious condition of the population?

It was the universal testimony of the school and religious teachers, the planters and magistrates, and those having opportunities for observation, that a great improvement has taken place; and from the active exertions that are now making, this improvement will unquestionably continue to manifest itself.

Schools are being established throughout all the islands; worship houses are being erected to accommodate the numbers that have attached themselves to religious congregations; beneficial societies are formed; marriages are now generally solemnized; the duties of husband and wife, of parents and children, are being better understood; and, in general, the social condition is improving, and has, up to the present period, vastly improved, from its low state found under slavery.

Twelfth.—Do the local governments in the West Indies wish to expatriate the emancipated slaves, in order to supply their places with white laborers?

No.

Thirteenth.—Are there any other circumstances, attending the emancipation of the slaves in the British Islands, that would be interesting to the American people?

One deeply interesting feature is the establishment of independent farming villages. The plots of ground, varying from a quarter of an acre to ten acres, having been purchased by the savings of the freed laborer since the date of

his emancipation, augur well for their economy and thrift. Neat houses are built upon these grounds, and, in Antigua, frequently of hewn stone. These little farms are well cultivated, with every variety of vegetables raised upon the islands; some with cane, which is either sold to the neighboring planter, or carried in small bundles, with their vegetables, to market. The inhabitants of these free villages form working bands, who hire themselves by the job to the neighboring planter. They have been found exceedingly serviceable; for, when hurried, the planter has but to contract with these associations, and his work will be promptly and satisfactorily accomplished, in general, with no extra expense, and frequently with less than when hireing in the usual manner.

The distinction resulting from difference of color is fast wearing away. The colored man stands upon an equality with the white in his political privileges; having all the franchises and liberties, connected with a representation in the colonial legislature, as his white neighbor and employer. Many talented colored men are now employed, on almost every island, in various stations under government; and, as far as we could learn, performed their part to the satisfaction of all concerned.

The increase of schools, and the prevailing desire on the part of parents for their children to be instructed, are cheering facts, furnishing strong ground for belief that a hopeful progress is now making, and will continue to be made, by the present and succeeding generations.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

2899902

OCT 25 '71

APR 16 '70 H

SA 2728.40
Narrative of a visit to the West In
Widener Library 006760407
3 2044 080 401 201